CHAPTER I.

GEOGRAPHY AND GENERAL INFORMATION.

Geography.

It is not easy to define what territories should be included in the term Hadhramaut. 101 Originally the word was no doubt the name of a tribe and at an early date came to be applied to the Wadi of that name. In its Hebrew form Hazarmaveth it occurs in Genesis, and the classical geographers speak of the people as the Adramitae and the Chatramotitae: the country they called Adramytta.

Masudi seems to divide Southern Arabia into the countries of Yemen, Hadhramaut, Ash Shihr, Mahra, and Oman. It is not quite clear that he makes a distinction between Shihr and Mahra, for in his day the inhabitants of Shihr were Mahris and the two words are allied.

On this conception arose the modern Arab's understanding of 101 the term, and gradually Hadhramaut came to include both the 131 interior in which the wadi ran and the coastlands previously called Ash Shihr; that name became restricted to the town. The *Encyclopaedia Britannica* says "Hadhramut, a district on the south coast of Arabia, bounded W. by Yemen, E. by Oman and N. by the Dahna desert. The modern Arabs restrict the name to the coast between Balhāf and Sihut, and the valley of the Wadi Hadhramut in the interior; in its wider and commonly accepted signification it includes also the Mahra and Gāra coasts extending eastwards to Mirbat; thus defined, its limits are between 14° and 18° N. and 47° 30′ to 55° E., with a total length of 550 m. and a breadth of 150 m." But the term has been even more unjustifiably extended to include all the territory between Aden and Ras al Hadd.

In the widest geographical sense in which it is used to-day, the term includes the Wahidi country, that of the Qu'aiti and Kathīri, and the Mahra country. The country east of Mahra, Dhufar, a province of Oman is not included. The eastern boundary on the coast is Ras Dharbat 'Ali, the cape which separates the Aden Protectorate from the Sultanate of Muscat and Oman.

The view of the Qu'aiti Government is that geographically the term includes the country "from 'Ain Ba Sa'id and Jirdan to Seihut in length, and from the sea to Al 'Abr (Sei'ar country) in breadth." Politically it includes only the country of the Qu'aiti and Kathīri Sultans, and in that sense it is used in this report. Physically this territory extends on the coast from Ras al Kalb to Damakh Hisāī in length and from the coast to the fringe of the Great Desert in breadth.

It would be convenient if some recognized limitation of regional names for South Arabia could be agreed upon, for, as has been shown, there has always been much vagueness over such names as

101 Shihr, and the territory described in the paragraph above might well
131 be accepted as the definition of the term Hadhramaut. Eastwards from the Hadhramaut succeed the Mahra country stretching on the coast from Museina'a to Ras Dharbat 'Ali, the boundary of the Aden Protectorate, and Dhufar in Oman which is inhabited by the Qara tribes who are a separate people and speak a separate language from the Mahras.

133 The Wadi Hadhramaut is the key feature of the geography of the country to which it gives its name. North and south of it the land rises to extensive plateaus which form watersheds. The one to the north, about 3,500 feet above sea-level, has a series of wadis draining north into the sands, and another series draining south into the Wadi Hadhramaut. The watershed to the south, consisting in the same way of plateaus, is higher than that to the north, for it rises to some 6,000 feet. From it, the wadis drain north into the Wadi Hadhramaut and south to the sea. This description is typical of that part of the country through which the wadi runs more or less west to east, that is to say, from about Husn al 'Abr to beyond Tarim. Over this stretch the bed of the wadi falls from a little over 2,000 feet above sea-level to a little under. On the 49th Meridian, a little west of Mukalla, there is an approximate depth of 106 miles of wadi, mountain, and steppe land between the sea and the main wadi, and rather more between that wadi and the desert. As the wadi turns to the south-east, however, it of course modifies these proportions, but the country maintains the same general formation.

Climate.

132 The climate of the Hadhramaut is on the whole healthy. On the high plateaus and even in the wadi land of the interior it is fresh and often cold in winter. In summer it is said to be hot but never unendurable. Mukalla probably enjoys a better summer than Aden. A period of forty days of extreme heat, and consequently known as the Arba'inia, begins on 4th May, and there is another period of eight days later in the year.

Heald, who reported on the agriculture of the Hadhramaut in 1921, says :—

> "The rain-fall along the coast is practically nil, some years they have one or two inches, but useless for agriculture, the floods being from the interior rain a long distance from Mukalla; when we were in the district from December to April, we had two or three showers, but every time too small for the rain gauge to measure.
>
> "The climate between October and April is healthy and suitable for travellers, but after that it becomes too hot for day marching; in fact, in April, some of the shut-in wadis were unbearable and we were very glad to leave the interior for the coast. Up in the hills in the winter months, it can be intensely cold."

following are notes on the other tribes mentioned, with the addition 008 of three small tribes also dependent on the province.

ATH THA'YANI.

This tribe possess houses and grazing lands around Reida and Qus'eir as far as Damakh. They live to the east of the Hamumi with whom they are allied, but they are not a Hamumi clan. They have an "A" agreement[1] with the Qu'aiti, who pays them an annual subsidy. 619 631

HAMUMI.

631
101
619

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bahasan at Tanbūl	—	Wadi al Ma'di	250	
Al Yamīni	—	Wadi 'Arf	150	—
As Sa'idi	—	Al Wāsit	350	—
Bā Hasan Bā Zamāri	—	North of Hami	100	—
Al Harāwiza ...	Beit Sarqāha	Ya'is Kherid	100	—
Beit 'Ali	—	Al Khamt	250	'Ali bin Salim bin Mujanna Habrīsh.
Seiyids of Āl Zein and Āl bin Qitbān.	—	Al Jebel	60	
Beit ash Sharkha ...	—	Al Jebel	50	—
Beit Shanīn ...	—	North of Dis	200	—
Beni 'Ujeil	—	Al Jebel	2,000[1]	—
Al Gharābi	—	Al Jebel and east of Wadi Himem.	450	—
Al Jāmiha	—	Al Jebel	300	—
Seiyids of Beit Hamūda	—	Al Jebel	200	—
Beit Ghatnīn ...	—	North of ar Reida and Qus'eir.	200	—
Al Jareiri	—	do. do.	400	—
Bin 'Asāna	—	do. do.	300	—
Al Házāwil	—	do. do.	500	—
Beit al 'Amaq ...	—	do. do.	200	—
Nōhat	—	do. do.	250	—
Beit Qarrād ...	—	do. do.	700	—
Beit Mabrūr... ...	—	do. do.	100	—
Al Asmūh	—	do. do.	350	—
Al 'Udūl	—	do. do.	300	—
Al Qarzi	—	North of Wadi 'Arf	600	—
Bā Shamakha ...	—	Beit al Qarazat	—	—
			8,360	

[162]

The Hamumi Zei, who are of Himyaritic descent, strong and warlike, live in the country to the north of Shihr, from Wadi 'Arf in the south-west to Damakh Hisāl in the east. The western part of Reida and the southern part of Dis, where they have houses and

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[1] Total estimated number of clan. Except where otherwise stated the estimated numbers given are those of armed men only.

1/ [see p. 92, category 116 -- Analyst]

631 grazing lands, belong to them, and they range from Shihr to
101 Seihut and up to the Manahil and Jabri. The Manahil country
619 lies to the north and east of them, and the 'Awābitha and Al Heik live to their west.

619 The tribe[2] had a defensive and offensive alliance with the Kathiri, and were always a great source of trouble to the Qu'aiti. They were a byword for murder and robbery, owing to their systematic pillaging of travellers, until the Qu'aiti put an end to these activities by stringent measures some years ago. He now pays them an annual subsidy and has a "B" agreement[3] with them and they [389] have ceased to be troublesome. Since coming to heel the tribesmen regularly load goods from Shihr for Shibam, Seiyun and Tarim, and continually visit Shihr, Hami, Dis, Qus'eir and Reida. They are mainly nomads and own about 3,000 loading camels but no riding animals.

They are the worst enemies of the Seibani, with whom they are continually at war: Inter-tribal feuds exist between several of their own clans, but all unite in the face of a common foe under the leadership of the Beit 'Ali clan, whose chief, 'Ali bin Salim Habrish, lives at Gheil Bā Yamīn and Wadi 'Arf and is the [623] *Muqaddam* of the Zei. A "Council of Elders" is summoned at Gheil Bā Yamīn to decide matters of tribal importance, and the tribesmen of the various clans offer their rifles to prove their goodwill in acceptance of the decision of the Elders. The Mansabs of the tribe are Muhammad bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il of the Āl 'Aidarus, but the Bā Shamakha clan are under the influence of 'Abdur Rahman bin 'Abdulla and 'Abdul Qadir Āl Shibab of the Āl as Saqqaf. These Mansabs interfere in cases of serious tribal disputes or for the accomplishment of truces between fighting clans or tribes.

631 The clans of the Hamumi live in two districts, Al Ma'rab (the
101 Western) which is the smaller district and is situated to the North
619 of Shihr, and Al Mashqās (the Eastern) which lies to the North East of Shihr. The Bahasan at Tanbūl and the Yamīni are the clans living in Al Ma'rab, but also included in the district are their allies the Sha'āmila, the Bā Habān, and the Meseilīyin. The Yamīni, who are allied to the Seibani and live under their pro- [249] tection, possess 200 camels, and the Bahasan own 100. The latter cultivate *tanbuli* leaf, which is chewed by the people of Shihr and Mukalla, and they have accordingly been nicknamed "at Tanbuli" The Qu'aiti has a "B" agreement with them.

The other clans mentioned in the list live in the district of Al Mashqās, consisting of deserts, fields, and wadis. From the Sa'idi to the Seiyids of Beit Hamūda inclusive the clans have a special system and their chief is the head of the Beit 'Ali. From the Beit Ghatnīn to the 'Udūl inclusive all the clans have their own

[2] [Hamumi Zei -- Analyst]

[3] [See p. 92, category 116 -- Analyst]

chiefs. The Qarzi, who own about 600 camels but have no cultivation, are independent and the strongest of all the Hamumi clans. They have a " B "*agreement with the Qu'aiti and they are in favour of peace and amity towards the Government with whom they have long been friends. 631 101 619

The Beit 'Ali clan possess about 400 camels and have no cultivation. The Gharābi are nomads with about 400 camels. The Beit Shanin possess some 200 camels, and the Bā Hasan Bā Zamāri 100. The Beni 'Ujeil clan are cultivators and not fighters. They possess few arms and own about 600 camels. All the Hamumi clans are divided into many houses and branches.

ASH SHA'ĀMILA.

This small tribe, with whom the Qu'aiti has a " B " agreement, live between 'Arf and Gheil Bā Wazir in the district of Al Ma'rab. Together with the Bā Habān and the Meseiliyin, they number 300 armed men.

AL BĀ HABĀN.

This tribe, which together with the Sha'āmila and the Meseiliyin number 300 armed men, live in the district of Al Ma'rab to the north of Shihr.

AL MESEILĪYIN.

The Qu'aiti has a " B " agreement with this tribe, who possess houses and grazing lands in the district of Al Ma'rab to the north of Shihr. They are connected with the 'Awābitha but are not a part of that tribe. Together with the Sha'āmila and the Bā Habān, they number 300 armed men.

AL 'ASĀRINA.

An independent tribe with whom the Qu'aiti has a " B " agreement. They possess houses and grazing lands in the southern part of Shihr.

AL BĀ HABĀB.

A very small tribe living between Wadi Ma'di and Gheil. The Qu'aiti has a " B " agreement with them.

TRIBESMEN OF SADF.

This small tribe, with whom the Qu'aiti has a " B " agreement, live above the Sha'āmila. They were attached to the Kinda, but became separated. Hamdani mentions a sub-tribe of Kinda called Sadif with a sub-division named Bahr.

AL 'AWĀBITHA.

The clans of the 'Awābitha are the Bā Zor living at Al Hushin, Bā 'Anis living at Ghurb, and Bin Mujashar. They are a Himyaritic tribe, estimated at 2,000 to 3,000 persons, including some 700 armed

*[see page 92, category 11b. -- Analyst]

631 101 619 men, and occupying the Wadi al 'Ain (south-east of Haura), the Wadi 'Adim, and the country to the east as far as Wadi Bin 'Ali. They also extend to the neighbourhood of Gheil Bā Wazir and at places border the Hamumi. The village of Ghurb, which is the headquarters of the Bā 'Anis clan, consists of about 250 houses. The tribe are independent, part settled, part nomad, and they ply their camels for hire between Mukalla, Shiheir, and Shihr, and the Wadi Hadhramaut via Wadi al 'Ain. They possess about 800 [423] camels. The settled 'Awābitha owned many date trees in Wadi al 'Ain, but they have sold or mortgaged a large number of them to the wealthy inhabitants of Du'an. The Qu'aiti Sultan also owns date groves in the wadi which used to be looked after by his slaves, but owing to a quarrel between the tribe and the slaves the latter were removed and the property entrusted to the care of the Bin Mujashar clan.

At one time the tribe had a defensive alliance with the Kathiri against the Qu'aiti, but they are said now to be loyally allied to the latter who pays them an annual subsidy and with whom they have an "A"[7] agreement. Though not actually under the Qu'aiti they acknowledge his suzerainty owing to his control of the ports, of which they greatly stand in need for the employment of their camels. They are not on terms with the Sei'ar, and they are allied to the Seibani against the Hamumi, their inveterate foes. Their *Mansab* is the Sheikh of the Bā Wazir living at Bawerqat in Wadi al 'Ain, where there are also other Bā Wazir villages, including Safil which is the headquarters of the chief Bā Wazir *Mansabs*.

AL MA'ARA.

The clans of the Ma'āra are Bin Thabit, Bā Surra, Bin Hateish, Bil Ahwal, Bā Bil Heiz, Bin Basut, Bā Ajban, Bā Hasan, Bā Awahab, Bā Haneish, Bā Tha'lab, Bin Joshum and Bin Shamemi. The tribe, whose habitat is Hirū and ar Reida, are often considered a clan of the Hamumi, but they are independent although they are closely attached to the Qarzi clan of the Hamumi. Their fighting men number some 400, and they possess houses and grazing lands in the upper part of the Shihr province; but they have no running water and their cultivation depends on rain. They breed camels and sheep, and they ply for hire between Shihr and the Wadi Hadhramaut via their own country, but they also go into Mukalla in order to obtain loads. They are said to be in the pay of the Qu'aiti who has a "B" agreement with them.

AL JŌHĪ.

This tribe, who were originally part of the Seibani but are now independent, have houses and grazing lands in the upper part of the Shihr province, and Reida belongs to them. It is said that they are in the pay of the Qu'aiti, who has a "B" agreement with them.

[7] [See page 92, category 116 -- Analyst]

635 619 depend on the capital for business and supplies, as do the tribes of Nahd Rōdhān and Āl Makhāshin (included with the Nahd, see Chapter XIX). The Hadhrami Yafa'is, and particularly the sections of Bal'ala, al Hamdhān, al Jābri, Ibn az Zu', and ash Shabeibi, also look on it as their headquarters.

The following are descriptions of the tribes more closely connected with the province. The others mentioned will be found under more appropriate heads :—

BENI HASAN.

Clan.	*Section.*	*Places.*	*Nos.*
Bā Haj	**Bā Zala and eight other sections.**	**Mazinab**	120
Bā Ra'ida	—	—	70
Bā Kadīm	—	—	50
Bā 'Azad	Daqeil Bā Dalhūs	'Azad	30
Rahbani	—	—	15
			285

[162]

619 631 101 The Beni Hasan, a Himyaritic tribe, closely allied to the 'Akābira who live to their south, are said to have been long settled in the country they inhabit. Their grazing lands lie around Mukalla and extend to the borders of Hajr on the west and to the high lands of Du'an on the north. Their chief village is Lubeib, but they reside also in Wadi Ariat and Asfal al 'Ain, west of Mukalla. They have been described as a clan of the Seibani living in the valley of Jirba and the surrounding mountains. They used to be neighbours of the Kasadi on the east, but assisted the Qu'aitis in their fight against the Kasadi Naqīb and for this reason receive, jointly with the 'Akābira, an annual gift of 700 loads of grain from the Qu'aiti, who also pays them an annual subsidy and has an " A " agreement with them. Their chief is in his service and bears the title of Shaush. The armed strength of the Beni Hasan is estimated at from 200 to 300 men, and the tribe is under the influence of the 'Amūdi *Mansab* of Tila.

The Rahbani and Bā Haj clans are cultivators, but the Bā Zala section of the latter are nomads and own 500 camels. Half of the Bā Ra'ida are nomads, known as Bā Dahūs, and half are cultivators of dates and jowari; they own about 100 camels. The Bā Kadīm are almost all settled. The Bā 'Azad own about 50 camels, but the Daqeil section are nomads and the Bā Dalhūs are settled.

'AKĀBIRA.

Clan.	*Places.*	*Nos.*
Shahfi	**Hum Buwar**	250
Suleimani	—	100
Bin Naja and as Sa'idi ...	**Maena'a**	100
Mukbali	—	35
		485

*[See page 92, category 116 -- Analyst]

A Himyaritic tribe and a sister tribe to the Beni Hasan. Like 619
them they are said to have been long settled in the country they 631
inhabit, and have grazing lands around Mukalla, extending to the
borders of Hajr on the west and to the high lands of Du'an on 101
the north. They also were neighbours of the Kasadi but helped the Qu'aitis against the Naqīb for which they receive, jointly with the Beni Hasan, an annual gift of 700 loads of grain. The Qu'aiti has an "A" agreement with the tribe and pays them an annual subsidy. They, too, have been described as a clan of the Seibani, living to the south and south-west of Howeira mountain. They are said to be a peaceful tribe, having no feud with their neighbours, and, except for the Sa'idi clan who are cultivators, they are all nomads, owning over 700 camels together with a fair number of sheep. Both the 'Akābira and the Beni Hasan ply their camels for hire between Mukalla and Du'an only, and never go into the Hadhramaut. The armed strength of the 'Akābira is estimated at about 500, and their *mansabs* are from the 'Amūdis of Tila.

MUHAMMADĪYIN.

A Himyaritic tribe consisting of the following clans: Buheish, Bā 'Awadh, Bā Jahlan, Mahi, Bā Baheis, Shamasi. They have grazing lands around Mukalla, extending to the borders of Hajr and to the high lands of Du'an, and they have long been settled in the country they inhabit. Their tribal centre is Ghazat al Buheish near Haseisa, where there is some cultivation, and they also have a little cultivation in Wadi Muhammadī. The tribe are on the west of the Beni Hasan and to the east of the Nūwah of Wadi Hajr. They are nomads, peaceful and friendly to both the Seibani and Nūwah in whose fights they take no part, and they own about 600 camels which are used for carrying goods to Du'an. Their armed strength is estimated at from 300 to 700. The Qu'aiti pays them an annual subsidy and has an "A" agreement with them.

HĀMDI.

This tribe, who have long been settled in the country they inhabit, have grazing lands around Mukalla which extend to the borders of Hajr on the west and to the high lands of Du'an on the north. The Qu'aiti has an "A" agreement with the tribe and pays them an annual subsidy.

BUHEISH.

A nomadic tribe under one *Muqaddam* but subdivided into four clans, each with a separate name and chief. They extend along the coast from Ras Rahmat to Fuwa, a distance of 25 miles, with a vast district inland extending to the high lands of Du'an and the borders of Hajr. They were neighbours of the Kasadi and have long been settled in the country they inhabit. The Qu'aiti pays the tribe an annual subsidy and has an "A" agreement with then

Al Heik.

619 A small nomad tribe, allied to the Seibani, and living near the
631 sea-coast close to Shiheir. With the 'Akābira and the Beni Hasan
101 they were neighbours of the Kasadi on the east. Their chief
occupation is hiring camels for the transport of goods from Shihr,
Shiheir, and Mukalla to the interior. They have an 'Amūdi *mansab*
and are said to be in the pay of the Qu'aitis.

CHAPTER XVII.

THE PROVINCES OF THE QU'AITI STATE (continued).

3. DU'AN PROVINCE.

635 The Du'an province is defined as containing the towns and villages in the Wadis Du'an and Leisar as far as and including Hajarein. The Governors of the province are also responsible for the safety of the caravan route to Mukalla from the Wadi Himem upwards. The capital of the province is 'Aura in the Wadi Du'an, and the upper part known as Masna'at al 'Aura is entirely occupied by the Governors' castle. For practical purposes 'Aura, Rashid and Khoreiba are one. The co-Governors of the province are Sheikh Muhammad bin 'Umar bin Ahmed Bā Surra and Sheikh Ahmed bin 'Umar bin Ahmed Bā Surra.

361 Du'an is a fairly important caravan centre but lies off the direct
433 route to Shibam. It is heavily cultivated in the upper part of
the Wadi, but its production does not suffice for the needs of the
438 inhabitants. It is the seat of an important honey industry. The
landing-ground for Du'an is at Qā' Bā Nūā, which is about an
hour's march from the top of the wadi wall; the descent takes an
hour and a-half.

651 The total revenue and dues of Wadi Du'an were returned to me
465 as being $5,800, and those of Wadi Leisar, derived from dues at
fairs and upon palm trees, at $9,200. The total expenditure in
salaries of the sheikhs, tribesmen and soldiers, together with
customary gifts, is returned at $21,000. The total number of
sheikhs, tribesmen and soldiers receiving salaries is said to be 280.

635 The Qu'aiti Government gave me the figure of 50,000 as being
162 an estimate of the population of Du'an province, but the figures
361 appearing in the following statement regarding the towns and
651 villages in the province were given by the Governors. These towns
652 and villages are under the authority of the Governors of Du'an, and

635 The following are descriptions of the tribes more closely connected with the province :—
619

[162]

SEIBANI.

Clan.	*Section.*	*Places.*	*Nos.*
101 Marāshida ...		Living round the province of Du'an.	400—500
	Bā Daheiduh Bā Beitar Bā Dhrus Bā Kardas Bā Sara	—	
Khāmā		—	300—900
	Bā Surra Bā Kadīm Bā Sallum Bā Rashīd		
Hālka		Hūfa in Wadi Leisar	300—800
	Bā Dajeil Bā Sa'd Bā Nakhar Al Biadha Bā Khashwein		
As Sumūh			500—1,000
	Shaka'i Bā Wasim Jodani Jahzami Bā Buteiya Ghuth		200
Al Meshājir	—	Husn Ba'ba', Wadi Yeb'uth.	250
Al Qathm	—	—	100
Al Hamidī	—	—	400
			2,450—4,150

[162]

619 The Seibani Zei are said to be part of a Confederation which
631 includes the 'Awābitha and Āl Heik tribes. They extend from the
369 Hamumi country on the east to the Nūwah on the west. The Nahd and Kathīri tribes bound them on the north, and the Beni Hasan on the south. The tribe are partly nomad and partly settled and they own villages round Mukalla and in Wadis Du'an, Leisar, and Huweira; many of them live in 'Aura and Qurein in Wadi Du'an. The settled Seibanis, like other townsmen land-owners, are subject to taxation on their date groves by the Qu'aiti whom they acknowledge in full sovereignty. The nomads acknowledge Qu'aiti suzerainty but pay no taxes. Their country is at present the safest for travelling and a *siyar* is unnecessary. The Qu'aiti pays the tribe an annual subsidy and has an " A " agreement with them.

619 Muhammad bin 'Umar and Ahmed bin 'Umar Bā Surra of the
622 Khā[illegible] clan of the Seibani, the Qu'aiti Governors of the Du'an
638 province, are also the paramount *Muqaddams* of the tribe. Intertribal disputes are settled by reference to the heads of neutral clans, more important cases being carried to the Bā Surras and the Shatiri Seiyid who is their *Mansab*. The Mihdhār family of Seiyids descended from Sheikh Abubekr, also have great influence

[illegible] -- Analyst]

with the whole tribe, as have the 'Amûdi Sheikhs of Budha and 619
Tila who exercise considerable authority, in as much as they can 622
on their own initiative interfere and declare a fight between the
Seibani and [illegible] was ended on the Seibani side. The Qathm 628
clan, who [illegible] from the sea and ply their camels between
Du'an and Hadhramaut, have the following *mansabs*, Muhammad
bin Muham[illegible]dul Bari, and Hussein 'Abdulla al Isma'il.

Of the clans and sections given above, the Handbook of Arabia 619
mentions the Bā Sara and the Sumûh, and also the Basarīyah 628
and Bā Qūr whose names I did not obtain. The Marâshida clan
are nomads, owning about 1,200 camels which they ply for hire 101
between Mukalla and Du'an and Hadhramaut. In November 1934,
this clan were at feud with the Sumûh.

The Khāmā are a hardy, nomad people, owning cattle and sheep 619
and about 1,000 camels. The Bā Kadīm section are the strongest 101
in numbers but the Bā Surra the most important. The Hālka
clan have grazing lands round Mukalla extending towards Wadi 631
Leisar. They own about 300 to 400 loading camels which they
ply for hire between Mukalla and Hadhramaut via Wadi Leisar.
The Qu'aiti has an " A "[1] agreement with the clan and pays them an
annual subsidy. The Biadha are a very small section, and the Bā
Khashwein, though not really a section, live under the protection
of the Hālka and are so closely allied to them that they are generally
considered one of their sections.

The Sumûh, who own about 600 camels, are the largest clan. Their grazing lands lie round Mukalla extending to the borders of Hajr on the west and to the high lands of Du'an on the north. They have long been settled in the country they inhabit. The Qu'aiti pays the clan an annual subsidy and has an " A " agreement with them.

'AMŪDI.

The tribe consists of the following clans: Āl Motahhar, Āl Muhammad bin Sa'id, Āl Ahmed bin Muhammad, Āl Baghābira, Āl Saklu', Ash Sheikh 'Umar al Munasib, Āl Batuk (Bin Tuk), Āl Badahia (Bin Dahia), Āl Bā 'Abd al Qadir, Āl Bā Ahmed, Āl at Teiyar, Āl Barubeid, Āl Faqih, Āl Bajumā, Āl Basamad, Āl Kushan, As Suq'an, Āl Batawīl, Āl Basaqr, Āl Abubekr, Āl Barnusa and Āl Bayasin.

The 'Amūdi or Beni 'Isa live in Wadi Du'an and on the plateau of Reidat ad Deiyin. They are descended from one Sa'id bin 'Isa known as 'Amūd ad Dīn, and the men bear the title of Sheikh. They were once paramount in the Wadis Du'an and Leisar, but in 1900 when, with a force of about 1,100 men, they advanced and occupied Qurein and 'Aura, the Qu'aiti collected men from Khoreiba and Rashid and these, reinforced from Mukalla, broke the power of the 'Amūdis once for all. They fled to the mountains and treated for peace, but were permitted to return to Sīf and Budha and gradually obtained possession of a considerable area of fertile land in Wadi Du'an and Wadi Leisar.

[1] [see page 92, category 116 -- Analyst]

tribe who are now very weak, though the wadi is still called after 635
them Wadi Hajr Bin Daghār. To-day the wadi belongs to the 103
Qu'aiti and it is said that in time it will be known as Wadi Hajr
Qu'aiti.

The capital of the province is now Kanina, said to have about 635
300 to 400 houses and an estimated population of 1,500. Other 361
important villages are Yuwan, the old capital, As Sadaka, Husn
Bā Suleiman, Husn Ba'ba', Al 'Asala, Al Qima, Al Hussein, 162
Husun Bā Raghab, Jōl Bā Hāwa, Leswa and Muhrin. The Governor is Sa'id Marzuk Salah. Ḥajr is an agricultural province, [143]
and it is estimated that the number of tribesmen is 5,000. As
I did not visit the Hajr province during my tour, the information
given is even more at second hand than in other cases.

The tribes living in the province or dependent on it are the Bin 631
Daghār, Nūwah, Āl Deiyeb, Āl Bā Bekr and Āl Zaghīb, Āl Bā 101
Hanaf Āl al 'Ajaz al Mushafir, Āl Khāshia al Murqashi. The 619
following is a description of these tribes together with others connected with Hajr.

NŪWAH.

Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*
Nūwah Hajr ...	Āl Bā Rashid	—	Al Qeima, Libna	400
	Āl Bā Sheiba	—	Libna	150
	Āl Bā Shuqūr	—	—	80
	'Ayāl Sa'd	—	—	—
	Āl Bā Hajām	—	—	40
	Āl Bā Sa'd	—	—	—
	Āl Bā Faqqās	—	Qazein, Yuwan	200
	Āl Bā Dubīān	Āl Bā Sabera	Jōl Bā Hāwa, Al Qāsima, Yuwan, Muhammada, Kanina.	400
	Āl Bā Mas'ud	—	—	—
	Āl Bā Dabeis		Yuwan	100
	As Sumahi		do.	—
	Āl Bā Sara		do.	—
	Āl Bā Qarwān	—	Muhammada	250
	Āl Bā Rajāsh	—	Kanina, Sherij Bā Jamum, Husun Āl Bā Rajāsh.	400
	Bā Museita		—	100
Nūwah Du'an	Āl Bā Hakim	—	Al Qarn	100
	Āl Bā Sam	—	—	120
	Āl Bā Khamis	—	—	100
	Āl Bā Ma'as	—	—	150
	Bu Sa'd	—	—	—
	Bā Safr	—	—	50
	Āl Bā Shihab	—	—	—
Nūwah Lajrāt Du'an.	Āl Bā Batin	—	—	70
	Āl Bā Sūeid	—	—	50
	Āl 'Afif	—	—	—
	Āl Bā Meis	—	—	—
				2,760

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619 622 631 635 The whole tribe are now peaceable and the Qu'aiti has a "B"[2] agreement with them. The leader of the Motahhar clan who resides at Budha is acknowledged as the paramount chief, but for practical and political purposes the 'Amūdis are under the actual control of the Seibani leaders, the Governors of Du'an, though the Qu'aiti allows them autonomy in their own towns. The towns of Qeidun, where their ancestor lies buried, and Dhuba also belong to the tribe, and the Sheikh of the former is 'Abdulla bin 'Abdur Rahman bin 'Umar bin Muhammad, and of the latter Sheikh 'Abdulla bin Salih bin Motahhar al 'Amūdi.

DEIYIN.

631 401 619 The Deiyin tribe consists of twelve clans. The estimated number of armed men where obtained is given after each clan: Al Bazi, 200; Bā Kershūb, 200; Al Bās, 150; Bā Salim, 50; Bā Kharbūsh, 50; Bin Sūeidan, 200; Bā Masdūs, 150; Bā 'Umein, 300; Labarja Bā Henhen, Yās, Ba Kharshūm.

The tribe trace their descent from Kinda. They inhabit Reidat ad Deiyin on the tableland between Wadis Du'an and 'Amd, and also the west of Du'an and Beina: their chief village is Zila. It is said that the estimated number of men belonging to those clans living at Al Hauta and 'Asala is 1,500. They possess camels and sheep, but live mainly by cultivation, and their means of livelihood depend on Mukalla and Du'an. The Qu'aiti has a "B" agreement with the tribe. Thier *mansab* is 'Isa bin 'Abdul Qudir Al Haddad.

BĀ JUBA.

A small tribe living at Qarat al Mihdhār under the influence of Seiyid Bubekr bin Hussein al Mihdhār. They formerly followed the plough but have now taken to arms.

KHAMIKHA.

This tribe live on the outskirts of the province of Du'an.

CHAPTER XVIII.

THE PROVINCES OF THE QU'AITI STATE (continued).

4. HAJR PROVINCE.

635 103 The Hajr province includes the Wadi Hajr with its towns and villages from Meifa to Ras al Kalb, together with the towns and villages in the south between Bir 'Ali and Wadi Hajr. According to a local account the Wadi was first known as Wadi Hajr Wahab after a man who came there, diverted the water springs, and then died. He was followed by the people of Kinda who found Sheikh Sa'id bin 'Isa al 'Amūdi living there. They assisted him to open the springs, and also imposed taxes to be paid by the people to the Sheikh. The Kinda ruled in the wadi which then became known as the Wadi Hajr Kinda. Later there came the Bin Daghār

[1] [The '[illegible], see preceding page -- Analyst]

[2] [See page 12, category 116 -- Analyst]

631 The Nūwah live in Wadi Hajr, occupying the country north
101 of the Muhammadīyin and west of the Seibani. They have working and trading connections with Mukalla, but their chief occupa-
617 tion is the rearing of camels and they have a fair amount of cultivation, mostly dependent on rain. The tribe gave the Qu'aiti a great deal of trouble in his efforts to subdue them, but they are now friendly to him and under his influence. He pays them an annual subsidy and has an " A "*agreement with them. The house of Al Beiti Seiyids of the Bā 'Alawi family living at Gheil bin Yamīn are said to have influence over the tribe.

The Bā Faqqās and the Bā Dubīān sections live between the Wadis Bārda and Kanina which run into the main Wadi Hajr. The Bā Dubīān own about 100 camels. Their sub-section, the Bā Sabera is descended from the ancient tribe of Saberāt, one of the original Hadhramaut tribes.

The Bā Qarwān own about 150 to 200 camels, the Bā Sam about 100, and the Bā Shuqūr 100. The Qu'aiti has a " B "*agreement with the Bā Sara section.

BIN DAGHĀR.

This independent tribe live at Al Hussein in Wadi Hajr, but have working and trading connections with Mukalla, and the Qu'aiti, who has an " A " agreement with them, pays them an annual subsidy. As has been said the main wadi is still called after them, although they are now a weak tribe. The Āl Maknun Seiyids have influence over them.

ĀL DEIYEB.

The clans of the Āl Deiyeb are Āl Sūeid and Āl Mubarek, Āl Beni 'Utheimān, and Āl al Qumeish. The Qu'aiti, who recently renewed alliance with the Beni 'Utheimān, has " B " agreements with each clan and with the tribe as a whole. They live to the west of Hajr and belong to the Sultan of Balhaf.

ĀL BABEKR AND ĀL ZAGHĪB.

The Qu'aiti has a " B " agreement with this independent nomadic tribe living in Hajr.

ĀL BĀ HANAF ĀL AL 'AJAZ AL MUSHAFIR.

A tribe living beyond Hajr with whom the Qu'aiti has a " B " agreement.

ĀL KHĀSHIA AL MURQASHI.

This tribe live near Fuwa and near Hajr. The Qu'aiti has a " B " agreement with them.

ĀL BĀ HANAF.

A Hajr tribe living in Jerdan with whom the Qu'aiti has a " B " agreement.

*[See page 92, Category 116 -- Analyst]

ĀL HĀJIB BENI SA‘D.

This tribe also live at Jerdan and the Qu‘aiti has a " B " agreement with them.

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AN NAMĀRA BENI HILĀL.

The Qu‘aiti has a " B " agreement with this tribe who live at Wadi Yeb‘uth beyond Wadi ‘Amd.

ĀL SENAD ĀL MURQASHI.

This tribe live beyond Hajr and the Qu‘aiti has a " B " agreement with them.

THE BEDUINS OF ASH SHĀŪLA.

This small tribe, who were originally of Hajr, now live to the west of Jerdan. The Qu‘aiti has a " B " agreement with them.

NU‘MĀN.

The clans of the Nu‘mān are Āl Baheith and Āl Bā Qātmi living at Sidāra and Wadi Salmun, and Āl Bā Suleiman living at Husn Bā Suleiman. The tribe is said to number about 2,000, and the Qu‘aiti has a " B " agreement with the Āl Baheith clan.

CHAPTER XIX.

THE PROVINCES OF THE QU‘AITI STATE (continued).

5. SHIBAM PROVINCE.

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The Shibam province, which is described by the Qu‘aiti as being the eye and the backbone of the Hadhramaut, includes the towns and villages up the Wadi Hajarein from, but excluding, Hajarein as far as the Wadi Hadhramaut, and eastward along the Wadi Hadhramaut to just east of Shibam. The capital of the province is Shibam, a tightly-packed walled city of 500 houses, seven mosques, and an estimated population of 7,000. The other towns and villages of the province after Hajarein are: Jidfera, belonging to the Āl Jābri (a clan of the Hadhrami Yafa‘i) with 50 armed men; Al Jahi, belonging to the Bin Musā‘id with 35 armed men, (on enquiry as to which tribe the Bin Musā‘id belonged I was informed that they were a clan of the Sei‘ar, but this should be treated with reserve); Nahūla, belonging to the Āl ‘Umar Mahfudh with 85 armed men; Al Manīdhara, the inhabitants of which are full subjects of the Qu‘aiti Government; Al Hauta and Meshhed belonging to the Seiyids of Al ‘Attas; Marāwih, Al Aqlāt, and ‘Adab belonging to the Bā Wazīr townsmen; Qabdhein ar Rōdha with 30 armed men under the *Mansab* of Meshhed; Sadba belonging to the Rabbā (a section of the Nahd) with 50 armed men; Qarn Āl Sharāh belonging to the Āl Manif (a section of the Nahd) with 70 armed men; Badra, Al ‘Ardh, Diār Āl Nāsir, and Siraj with 45, 50, 35, and 30 armed men respectively, belong also to the Rabbā; Bahrān belonging to the Nahd Āl Thābit with 60 armed men; Haura, with a population of 1,500, all subjects of the Qu‘aiti

Sultan 'Ali has great influence in the province and particularly 635
among the Sei'ar, as his mother belonged to the Āl Sab'ān clan of 567
that tribe.

The following tribes depend on Shibam: Sei'ar, Nahd Rōdhān, 631
Al Makhāshin, Hadhrami Yafa'is, the tribesmen of Āl Kathīr ash
Shenafir including their Beduins, Āl Mahfudh, Bin Musa'īd, Bā 619
Wazir, 'Awaliq, Harizi, Āl 'Amr, Āl Bin Balleith and Āl Heidera. 101
Of these the Makhāshin, sometimes considered a separate tribe, are included with the Nahd, and the Bin Musa'īd are included with the Sei'ar. A description of the Shenafir Confederation will be found in Chapter XXII.

The following is a description of the tribes living in, or close to, the province:—

SEI'AR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Hātim ...	**Hasr al Malāqit**	**Hasr in Wadi Mahdhara.**	—	**Yeslem bin Muhammad bin Jerbū'a.**
	Āl Huweilān	**Merikh in Wadi Mahdhara.**	**100**	
	Āl Jerbū'a	**Al Ārūh in Wadi Mahdhara.**	**70**	—
	Ad Dalkh	**Bādī in Wadi Mahdhara.**	**30**	—
	Āl Dahīān	**Az Zamra in Wadi Mahdhara.**	**30**	—
	Āl Mulhī	**Husn Āl Mulhī**	**140**	**'Abdulla bin 'Aun bin Mulhī.**
	Āl 'Abdulla 'Aun	**Hadhī**	**150**	**Salim bin Muhammad al Jerbū'a.**
	Āl Mesādisa	**Jōl Āl Bajnab**	**70**	do. do.
	Āl 'Ubeidun	**Al Gheidha**	**20**	do. do.
	Āl 'Asākira	**Husn Āl 'Asākira.**	**30**	do. do.
	Āl Ma'ruf	—	—	—
	Āl Sa'dun	—	—	—
	Āl Yahajīn	—	—	—
	Āl Bā Khushm	—	—	—
Āl 'Ali	**Āl 'Ali**	**Husn Āl ar Rīs, Husn Tālib, Husn Meshāmid Husn al Ā'awar, Husn al Mūshahi.**	**40**	**Tanāf bin Seheil bin Rumeidān.**
Dūmān	**Dūmān**	**Husn Lakdān, Husn Bil'ādh, Husūn al Qana, Husn Seir, Husn Waqāsh.**	**100**	—
Āl Bā Rūh ...	—	**Qariat as Sumuh.**	**50**	**'Ali bin 'Afta bin Tarim.**
Āl Bāqi Msellem	—	—	**100**	do. do.
Āl Sab'ān ...	—	**Qaria Jidfela**	**25–40**	—
Āl Bā Wazifa ...	—	**Husn ash Sha'ba.**	**15**	—

1:Ingrams G-5 (1934 .35)1936 MM2 Hadhramaut MM2

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Clan.	Section.	Places.	Nos.	'Aqil.
Āl Meshāikh Āl Is-haq.	—	Qariat al Hujr, Qaria Sarin al Meshāikh.		—
Āl 'Ayāf	—	Qariat al Hujr Āl 'Ayāf.	—	—
Ba'rān (Āl Leith bin 'Umar).	—	Qariat as Sabr	—	
Al Āshāmis al Ākasālin.	—	Ar Ramila	30	—
Āl Makram al Ākasālin.	—	Husn Āl Makram	20	—
Āl al Fanakh al Ākasālin.	—	Husn Āl al Fanakh.	40	—
Al Mazāri'a	—	Qariat adh Dhamr al Kasālin.	100	—
Āl Jūbala	—	Husn as Samādi'a Āl Jūbala.	—	
Āl Hibrās	—	Husn ar Reika Āl Hibrās, Husn Āl Bakhit Āl Hibrās.	—	—
Āl Hudeib	—	Husn bin Meifar Āl Hudoib, Husn Balqalis, Āl Hudoib, Husn 'Awadh bin Rabi'a Āl Hudeib, Husn Maqāsid.	100	Tanāf bin Seheil bin Rumeidān.
Āl Qarwān	—	Husn Qā' al Fadhūl Āl Qarwān.	—	do. do.
Āl Fadhūl	—	Husn Qā' al Fadhūl Āl Fadhūl.	40	—
Āl Khamis	—	Husn Sāh Āl Khamis.	40	—
Āl ad Dāhbali	—	Husn al Minsāf ad Dāhbali.	50	—
As Sāda Āl 'Alawi bin Ahmed.	—	Husn as Seiyid	—	—
Al Fazir	—	Husn Saligh	—	
Āl Hadad	—	Husn al Hadad	20	—
Āl 'Ajāj	—	Husn Āl 'Ajāj	30	—
Āl Yash bin 'Umar	—	Qanl	70	—
Āl Muhammad bin 'Ali	—	—	10	—
Āl Awadh bin Kaslān.	—	—	30	—
Āl Qartān	—	—	100	—
Āl Kharāis	—	—	30	—
Bin Musā'id	—	Al Jahi	35	
			1,715–1,730	

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NAHD.

Clan.	*Section.*	*Places.*	*Nos.*
Nahd Rōdhān	Āl Fāris	As Subeiha	50
	Āl Boshr	Dār al Hijil	30
	do.	Ash Sharq	30
	do.	Fadhh east and north	40
	Āl Manīf	Lakhmās	30
	do.	Al Qofl and Shirākh	40
	do.	Qarn Āl Sharāh	70
	Āl 'Abdulla bin Muhammad.	Bahrān	20
	Āl Thābit	Al Baqrī and Harat al Bīr.	20
	do.	Al Qāra	20
	do.	Ash Sharīūf	15
	Bin Mudh'adh'a bin Thābit.	Al 'Adān	10
	Āl 'Aqil	Ghanīma	20
	Āl Muqeimah	Adh Dhāhira	20
	Āl 'Ajjāj	Qa'ūdha	50
	Āl Hidiān	Al Badū'	50
	Āl Buheijān	Al Husn	30
	Āl Badr	Ash Shareij	150
	Āl al Qānis	Museilāb	10
Nahd Yezīd	Āl Yamna	As Sufūl	20
	do.	As Sūr	100
	Āl Dhiāb	Duhr	40
	Āl Qamāsin	Al Khariba	40
	Beni Shabīb	Manwab	30
	do.	Ghaseis	30
	do.	Mad-har bin Nahīd in Wadi Manūb.	—
	Āl az Zū'	Al Husn at Al Qatn	20–40
	Āl Hamdhān	Husn Handhān and 'Ikaba.	20–30
	Āl Hubū'	Al Furt	15
	Bil Hamaz	Al Qatn	—
	Āl Jebl	—	—
	Āl Basiab	—	—
Nahd Dhulfan	Beni Dhuleif	Between Fūha and Al Fūha, Wadi Henin.	100
	Bin at Teiyer	Salhab and Zugheifan	—
	Bin Maksūr and Bin Aqil.	Sahlab	40
	Āl Sāil	Juwat, Al Khannāq	20
	Āl 'Azūn	Wadi Henin	40
	Āl Shirmān	Al Hidba	20
	Āl Hutiān	Khōnab, near tomb of Salih.	40
	Bin Tarban	—	—
	Bin 'Eifar	—	—
	Bil Wakhwakh	Wadi Ser, near tomb of Salih.	—
Nahd Āl Muhammad	Āl Jidnan	Ar Ramla	60
	Āl Hūeil	Al 'Ardh	40–50
	do.	As Sufūla	50
	Āl 'Abrī	Ghanīma	20
	do.	Al Mitna	10
	Āl Kūeir	Al Husn	30

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Clan.	*Section.*	*Places.*	*Nos.*
Nahd Āl Maqārim	—	Diyār al Maqārim	30
	Āl Tāhir	Bā Hasān	20
	Āl Muhanna	Al Juwa	20
	Āl Nuheid	Ash Shi'b	30
	do.	Mad-har	40
	Āl Muhammad bin 'Āmr.	'Uneibida and Zukeika	50
	Āl Kuleib	Manwab and Al Ghatāa	70
	Āl Bedr Muhammad	Manwab and Al Ghatāa	40
	Āl Rabbā'	Sadba	50–70
	do.	Badra, Al 'Ardh, Sirāj, Diyār Āl Nāsir.	160
	Āl Makhāshin	Al 'Ardh, 'Arūdh al Makhāshin.	70
	Āl 'Umar bin Ja'far (Sultans).	Al 'Ajlānia	17–30
	Āl Najjar	—	—
Bā Bekr	4 sections.		
Āl Hukman			
Āl Shabbal			
Āl Hatra			
			2,087–2,160

The Nahd live on the left bank of the Wadi Hadhramaut starting from a point opposite the confluence of the Wadis Du'an and 'Amd due north of Haura. They are Qahtanis and claim descent from Kinda. Ibn Khaldun states that the Beni Nahd are derived from Qudha'ā and that they settled in Yemen in the neighbourhood of the Beni Khath'am. He says they are like wild beasts and that the vulgar call them *As Sarwa*. Most of them are a mixed race, partly descended from the Beni Khath'am and Bajīla. Hamdani, who calls the Nahd a sub-tribe of the Beni 'Ans, mentions the Beni Harām as being the principal sub-division of the Beni Nahd.

The Nahd generally are usually on bad terms with the Sei'ar, though the latter visit their markets in the main wadi. Some of the Nahd are allied to the Qu'aitis and some to the Kathīris. The Qu'aiti has an " A " agreement with the Āl Makhāshin and " B "* agreements with the Āl Bā Bakr and the Nahd Rōdhān, though the former are also claimed as allies and followers of the Kathīris.

619 The majority of the tribe are agriculturists and grow dates,
631 jowari, and some wheat. The Nahd Dhulfan, whose country is mostly arid and cultivated only after rainfall, live principally by
[463] selling firewood and stones in Qu'aiti towns. About three-quarters of the Nahd al Maqārim are agriculturists and many of them grow
241 wheat on well irrigation; the rest of the clan are Beduins who rear camels and sheep. The Āl Kuleib and Āl Nuheid, who are poor, possess little more than a few date trees; they sell firewood and
000 other things in the Qu'aiti towns. The Āl Makhāshin are settled

*[See page 92. Category 116 --Analyst]

The Āl Makhāshm are settled

and possess towns, villages, and trees near Shibam, and depend on the capital for their necessities. 619 631/ 101/

The Āl Hidiān, Āl Buheijān, Āl Badr, and Āl al Qānis are Beduins belonging to the Nahd Rōdhān clan, but they live at Fūha. Generally speaking, the rest of the Nahd Rōdhān clan possess towns, villages, and trees round Shibam and its dependencies. They have relied on Shibam for their necessities for a long time. The Āl Yamna, Beni Shabīb, Āl az Zu', Bil Hamaz, and Āl Baziab sections of the Nahd Yezīd are agriculturists and also rear camels. The Āl az Zu' and the Bil Hamaz are an exception to the rule that the tribe live on the left bank and reside near Al Qatn. The Āl Jebe and Āl Qamāzīn are nomads; the latter have a reputation amongst the whole tribe for bad faith and robbery.

It is stated that there are 35 armed men of the Nahd in the village of Al Man'at, 50 in the village of Marāti between Al Man'at and Henin, and 500 armed men of the Nahd and Āl Shabīb in the town of Mad-har in Wadi Manub, but it is not clear to what clans or sections this refers.

The *Mansabs* of the Nahd tribe are Ahmed bin Hussein Āl 'Aidarus, Al Hazm Ahmed bin 'Aidarus, 'Ali bin Zein and Hasan bin Salim al 'Attas, Ahmed bin Hussein Hadun al 'Attas, and Zein bin Hasan Balfaqih. [622

Āl 'Amr.

An independent nomadic tribe living in the Wadis 'Irma and Duhr near Shabwa.

Āl Bin Balleith and Āl Heidera.

These two tribes together occupy the upper part of Wadi Rakhia near Wadis 'Irma and Duhr.

Āl Mahfudh.

This tribe, who are said to number 2,000, are descended from Kinda, and for this reason they are sometimes included with the Sei'ars. It is said that they used to occupy the town of Hajarein but they are now scattered in the neighbouring mountains. The Āl 'Umar Mahfudh live at Nahūla and have been estimated at 85 armed men. The Qu'aiti has an " A " agreement with the tribe.

Bā Muhammad.

A small independent tribe living at Haura and Hajarein.

Harizi.

A small tribe practically confined to the Wadi Qubhudh which has its source on the plateau to the north of the main Wadi Hadhramaut. Apart from the village of Qubhudh and a few neighbouring hamlets, they are troglodytes and live with their animals in caves in the walls of the wadi, wandering up and down it in a precarious search for water and pasture. Some of them do a carrying trade, and they are, as they have to be, friendly with their neighbours. Their chief is Salih bin 'Ali.

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TRIBES CONNECTED WITH THE 'AWALIQ.

Tribe.	*Clan.*	*Places.*
Āl Bureik	Āl Bin Bureik Āl Nabāhim	Shabwa.
Āl Karab	—	The neighbourhood of Rakban and further to the west.
Āl Hammām ...	—	The desert of Nisab.

These tribes, which are not really Hadhramaut tribes but are included on account of their dependence on Shibam for a market, are practically independent though very nominally the Āl Bureik and the Āl Karab are under the Upper 'Aulaqi Sheikh, and the Āl Hammām are more or less under the authority of the Upper 'Aulaqi Sultan.

The Āl Bureik are Sheikhs, and at one time the Āl Bin Bureik were masters of Shihr but now the whole of the small tribe are settled in Shabwa.

[631] The Qu'aiti has "B"[4] agreements with the 'Awaliq generally.

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THE HADHRAMI YAFA'IS AND THEIR SECTIONS.

Clan.	*Section.*	*Places.*	*Nos.*
Āl Dhubi ...	Āl al Bakri	Zarqāna and Bā Bakr	25
	Bin Dāūd and Al 'Afif	Husūn	25
	Āl al Hadhārim	As Sāha	20
Āl Mausata	Āl Qu'ata	Al 'Iqad	75
	Āl 'Ali al Hāj	As Sāha	50
	Āl al Hadādin	Hadba and Al Ghalīn	20
	Āl al Jahāwira	As Sāha	20
	Āl ash Sheikh 'Ali Āl 'Ab bin Ahmed.	'Ardh Masrūr	60
	Āl ash Sheikh 'Ali Āl Salim bin 'Ali.	Huweila	40
	Bin 'Ali Jābir.	Khashāmir	80
Beni 'Ardh		Al Fardh	100
Āl Rashid ...	—	Hautat Jābir	15
Āl an Nuqabā	—	Bukria	15
Āl al Madāshina ...	—	Āl 'Anīn	20
Āl Beni Naqīb ...	—	Al 'Uqda	20
Āl Ahmed ...	—	Daqiqa	85
Āl Āsa'd ...	—	Al Kharābe	30
Āl Jabri ...	—	Husun	25
Āl Bal'ala ...	—	Jidfera	50
			775

[712
701] Haura, Al Qatn and Shibam have garrisons of Yafa'is. At the first of these places I saw a small fort at the south of the town occupied by five Yafa'i soldiers, and there are probably more. Shibam has 40 Yafa'i soldiers, and the number round Qatn and Shibam is said to be all together about 500 armed men. Those actually employed in garrisons are paid, but the other irregulars only receive pay if called up for service. The Qu'aiti has an "A"[1] agreement with the Hadhrami Yafa'is and their sections. The Āl

[1] [See page 92, category 11b -- Analyst]

al Bakri, known as a section of the Āl Dhubi in the Hadhramaut, is 619
in Upper Yafa' a sub-section of the Hadhrami section of that tribe. 101

The *Mansabs* of the Āl Qu'ata are Muhsin bin Ahmed and Haddar 631
bin Ahmed al Haddar. [620]

CHAPTER XX.

OTHER DISTRICTS UNDER QU'AITI INFLUENCE.

In a written description of the provinces of the Qu'aiti state the 631 Qu'aiti authorities included the tribesmen and villages of Wadi 'Amd as depending on Mukalla. The Wadi 'Amd, however, is far away from Mukalla province, and I have thought it better to mention it separately. Although this territory may not be definitely part of the Qu'aiti domains, it is certainly more under Qu'aiti influence than that of any other Protectorate ruler. Hureidha, which is the headquarters of the Al 'Attas family, is the principal [162 town of the Wadi 'Amd. It is estimated to have about 2,000 167] inhabitants, and from 300 to 400 men are said to have left it in the last 20 years to seek wealth in Java. There are eight mosques in the town, and it is a place of religious teaching.

The following is a description of the Āl Ja'da, Āl Ma'di and 631
Ad Dohm tribes of Wadi 'Amd : 619

AL JA'DA. 101

Clan.	*Section.*	*Places.*	*Nos.*
Āl Salima ...		Seila, Jidfera, Kora, and Raham in Wadi 'Amd are the important villages of this clan.	500
	Āl Bin Murda Āl Bin Halābi Āl Bin Homeid Bin Mubarek Bin Hubeish		
Āl Muhammad bin Ahmed.		Habab, Al 'Ardh, Na'ir, and Rabb in Wadi 'Amd are their important villages.	400
	Āl Bin Shemlan Bin Namara Bin Lizam Bin ash Sheiba Bin al Khashr		
Āl Bin Heilabi Āl Bin Suqeir Āl Tahir bin Rajih			
			900

The Ja'da tribe, who claim descent from the Beni Hilāl, are nearly all Beduins occupying the central and lower sections of the Wadi 'Amd. They are under the influence of the Qu'aiti who has a "B" agreement with them. The foremost section is the Āl Bin Shemlan whose leader is recognised as the head of the whole tribe. The Āl Tahir bin Rajih are a small clan of the Yafa'is sometimes known as Kharba, but they are settled in Wadi 'Amd

619 and have allied themselves to the Ja'da. The Āl Salima have an
'Attas Seiyid as their *Mansab*; the 'Amūdi Sheikhs also have great
631 influence in the Wadi 'Amd.

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Āl Ma'di.

The clans of the tribe are Āl Sūeidan, Āl Sa'id, Āl 'Umar and Diba. The Āl Ma'di, said to be originally of the Beni Hilāl, live at Tamham, Hibra, Wajr and Diba in the upper part of the Wadi 'Amd. They are at feud with the Āl Muhammad bin Ahmed and Āl Salima clans of the Ja'da tribe who occupy the central and lower sections of the wadi.

Ad Dohm.

An independent tribe living in Wadi 'Amd. Attached to them is the Shof, a small tribe with whom the Qu'aiti has a "B" 1/A agreement.

Details of the tribesmen of Reidat ad Deiyin, on the tableland between Wadis Du'an and 'Amd, were given me in Du'an, and as they are said to depend on that province, and as they are near to it, I have included them in Chapter XVII.

The Qu'aiti himself refers to certain districts as not belonging to any province but as being under his control. These are: (1) the tribesmen of Hajr close to the borders of Bir 'Ali "from the south side"; (2) the country of Sāh; (3) Gheil 'Umar; and (4) 'Einat to Qabr Hud including the Tamimi and Manahil tribes.

Of the first and third territories mentioned in this list, I have been unable to find anything, though outlying tribes connected with the Hajr province are described under that heading. The country of the Āl Sāh clan of the Āl Jābir tribe is due south of Seiyun on the tableland between the Wadis Bin 'Ali and 'Adim. The Āl Jābir are one of the principal tribes of the Shenafir Confederation which is led by the Kathīri Sultan, and it is admitted in the Qu'aiti-Kathīri agreement that the Āl Jābir are his followers. On these grounds the Kathīris claimed Sāh and the Qu'aiti Regent informed me that Sultan 'Umar agreed to let them have half. The inhabitants themselves, however, are said to have protested against this arrangement and stated that they preferred to be under the Qu'aitis. So presumably the matter stands. But it certainly seems that in law at any rate they should be considered as Kathīris. In this connection it has to be remembered that the Qu'aiti-Kathīri agreement apparently includes a recognition of Qu'aiti suzerainty over many tribes which are old Kathīri allies. Two tribes of the Wadi Bin 'Ali, the Beni Sa'd and Āl Seif, are said to decline Kathīri allegiance.

631 As regards the district 'Einat to Qabr Hud, Kathīri dominion
ends outside the eastern walls of Tarim. The country beyond is
~~Tamimi and beyond the Tamimi come the~~ Manāhil, both of whom
[633] are Qu'aiti allies. 'Einat, a city of Seiyids, is definitely Qu'aiti
361 and has a Qu'aiti Governor as well as a *Mansab* of the Seiyids. The

1/A [see page 92, category 116 -- Analyst]

town, which is said to have 13 mosques and about 5,000 inhabitants, 361
is a place of sanctuary. It shows signs of modern influences, and
amongst other things which surprised me was a fairly well constructed incinerator at work.

The principal Tamimi towns are Dammūn, Qōz, Qāhir, Qasm, 631
As Sōm, 'Asum, and Fughma. The Manāhil have no towns worth the name, though they have sections living in As Sōm and Fughma. The villages of Sena, An Neid, and Tabūrkum are their principal headquarters, and Qabr Hud is in their territory, but the little village is unoccupied except at the time of the pilgrimage on the 15th Sha'ban. Rich families from all over the Hadhramaut have houses there which are locked up for the greater part of the year.

The Tamimi and the Manāhil, together with a small tribe called 619
the Āl as Sumāh, form the Beni Dhanna Confederation. Hamdani 631
mentions the Beni Dhanna as a sub-tribe of the Beni 'Udhra,
derived from Qudha'a, and elsewhere as descendents of the Beni 101
'Numeir, an Ishmaelite tribe. The following is a description of the Beni Dhanna Confederation:

ĀL AS SUMĀH.

A nomadic tribe in the mountains to the north of the valley of 'Einat.

TAMIMI.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Muhammad Yamāni bin 'Āli and bin Suleiman.	—	**Bā 'Alāl**	**35**	**Suleiman**
Balheij, Balhindi, and Bin Zeidān.	—	**Below al Ghurfa.**	**12**	**Balheij**
Al Qaramis and their slaves ...	—	**do.**	**20**	**Mubarek bin 'Umar**
Āl Shamlān and their slaves ...	—	**As Sūeiri**	**45**	**Ahmed bin Karama.**
Bin Qasir	**Āl Kibl** **Āl 'Awadh bin 'Umar.**	**Beit Jubeir**	**25**	**Salih 'Ali**
Bin Fallūqa and Bin Sa'id bin Ahmed.	—	**Husn Fallūqa**	**45**	**Sa'id bin Salih.**
Al 'Urān and Al Habārisa ...	—	**Mustakhirat**	**25**	**Salim bin Faraj.**
Bin 'Amhar and Bin Sa'id bin 'Umar.	—	**Jarra**	**15**	**Sa'id bin 'Umar.**
Bin Āl Mubarek bin 'Umar...	—	**Al Husn**	**20**	**'Aidha**
Bin 'Ali bin Ahmed	—	**Al Bada'**	**10**	**Ahmed bin 'Awadh.**
Bin Silma	—	**Dammūn**	**100**	**Salim bin 'Awadh.**
Bin Dahdūh and their slaves...	—	**Khabāya**	**10**	**Sa'id bin 'Abdulla.**
Āl 'Isa and Āl Marsān ...	—	**Al Qōz**	**70**	**Sālmin**
Āl 'Abd ash Sheikh	—	**Bā 'Uteir**	**35**	**'Umar bin Al 'Abd.**

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Clan.	*Section.*	*Places.*	*Nos.*	*'Aqīl.*
Bin Yamâni and their slaves ...	—	Qasm	50	'Ali bin Ahmed bin Imani.
Āl Sa'id, Bin 'Uthmân, and Āl Dahnân.	—	Al Khôn	50	'Umar bin 'Awadh bin Sa'id.
Āl Qafla, Āl Barakeiz, Āl Heithwa, and Āl Nuheid.	—	As Sōm	50	Kharīf
Āl as Sa'd	—	'Asum	45	'Isa
Samāh al 'Usba	—	Al 'Usba	15	'Aidha bin 'Atūfa.
Beit Bal Hateish	—	Fughma	35	—
Āl Bin Kōb	—	Sha'b Hud	15	'Awadh bin al 'Ahīdi.
Bin Marsaf	Al Fahd	—	120	—
Ash Sheiban	5 sections	—	—	—
			847	

The Tamimi are a part nomad, part settled tribe, living in the main wadi from the neighbourhood of Tarim to beyond Qasm. They have been allied to the Qu'aiti, with whom they have an " A *agreement, for a long time, and have had a long-standing feud with the 'Awāmir and Kathīris which was terminated by the Qu'aiti-Kathīri agreement. The Kathīri Sultans have no jurisdiction over them but it is said that the Tamimis are allied to them for purposes [628] of defence. Disputes between the Tarim Government and the Tamimis are settled by negotiation or Qu'aiti interference.

167 311 369 438 The Tamimis emigrate to Java and the East African Coast, but they are a poor tribe. They grow wheat, lucern, vegetables, jowari, and other crops, on well irrigation. A large amount of land in the Tamimi territory is the property of the rich townsmen of Tarim and Dammūn which the Bin Silma cultivate, and they are generally safe and honest. At harvest time, however, Beduins come from across the northern hills, which are quite close to the cultivation here, settle in the groves, and do a certain amount of damage. Like most wadi dwellers from Tarim eastwards the Tamimis obtain their supplies from Shihr rather than Seihut, though Seihut sends regular caravans as far as 'Einat.

619 631 101 The Bin Qasīr clan is sometimes considered as divided into four sections, the Āl Kibl, Āl 'Awadh bin 'Umar, Bin Dahdūh, and Beit Bal Hateish. The Bin Fallūqa and Bin Sa'id bin Ahmed clan is sometimes called a section of the Ash Sheiban clan; the latter is said to be divided into five sections. The Bin Silma is said to be the strongest clan and is stated to have four sections.

619 622 The *mansabs* of the Tamimi are 'Umar bin Zein Āl 'Abdulla bin ash Sheikh for the Āl Yamānī, Hasan bin 'Alawi al 'Aqīl, Ahmed bin 'Aqīl, Āl Matahar, Tahir bin Bubekr Āl Tahir for the Balheij, and 'Alawi bin 'Abdulla Āl Shihab for the Bin Silma.

*See page 92, category 116 -- Analyst

Āl 'Imran.

A tribe allied to the Tamimi. The *mansab* is Zein bin Hasan Balfaqih. 619 631 101

Manahil.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Beit Kasim ...	Beit Ghānim	An Neid	40	'Aidha bin Tanāf.
	Beit al Batīn	do.	60	do.
	Beit Rasī'a	do.	150	do.
	Beit al Hamādī	do.	28	do.
	Beit Nahāi	An Neid and As Sôm	80	do.
	Beit Barakāt	As Sôm and Fughma	30	do.
	Beit Nas'ūd	do.	15	do.
	Beit Nōkhat	—	50	do.
Beit Mu'ashini	Beit al Bāqīya	Sena and An Neid	100	Yeslam bin Salim.
	Beit Sālmīn	do. do.	50	do.
	Beit al Qūeinisa	do. do.	60	do.
	Tammān	do. do.	100	do.
	Hushhūsh	do. do.	300	do.
	Muzābbar	do. do.	.100	do.
	'Atūnī	An Neid	100	do.
Al Bawāqī ...	—	do.	100	—
As Samāh ...	Samāh ar Raqāa	Near the coast	100	—
	Samāh al Ghuthma	—	50	—
	Samāh Beit Khafr	At Al Masl'a	180	—
	'Adūl	—	100	—
		—	250	—
Tha'in and Beit Farād.	—	—	50	—
Beit Dahein ...	—	—	500	—
Beit Qumsīt ...	—	—	—	—
Beni Sa'id ...	—	Near Qabr Hud	—	—
Beni Ujeil ...	—		—	
			2,593	

The Manahil are a strong nomad tribe occupying the country east and north of the Hamumi and up into the Rub'al Khali. The southern part of Reida and the country from Damakh to upper Hadhramaut belong to them, and they have a few small settlements east of Qasm. They have an " A '‡agreement with the Qu'aiti.

They breed camels extensively like their neighbours in the south-east, the Mahras, both for sale and for hire. Their camels are said to be finer and stronger than those of the Sei'ar, and the average price is estimated at about 200 rupees a camel. Female camels are seldom sold and are used both for breeding and riding. Women do not milk camels among the Manahil. 231 435 [563]

The tribe are said to raid as far as the Central Nejd and sometimes to the outskirts of Kuweit, passing the sandy stretch by routes known only to themselves. Bertram Thomas speaks of them raiding the Mahras in the steppe. We found that when passing through Mahra territory they declare themselves Tamimis. Bertram Thomas also says that " Bin Tannaf is the hereditary title of the 619 721 622

‡[See page 92, category 116 - - Analyst]

619 Sheikh of the Manahil tribe. The present (1930) holder is one
721 of the most famous leaders of the raid. The leader has always the
622 perquisite of two or three of the best camels taken, otherwise
there is equal division of the spoil ". Philby mentions their chief, Saif bin Tannaf, as going to the Governor of Hasa to plead his excuses for not paying his taxes, and of the wilder spirits of the Manahil and other tribes joining a band of raiders called *Al Ziqirt*. In May 1935, the Manahil concluded a two years' truce with the Tamimi.

622 Their *mansabs* are Seiyid Hādi bin Ahmed ad Dawīla, whom I met collecting his tithes, which he does from Husn al 'Ur to Wad'a during the crop season, 'Ali bin Ahmed al Hussein who has influence over the Beni 'Ujeil, and Muhammad bin 'Ali Mola Dawīla who has influence over the Beni Sa'id, a small nomad clan.

Ba 'Atwa.

619 This small tribe, now scattered between Qu'aiti and Kathīri
631 domains, deserves mention for its historic interest. Members of
101 the tribe live in Mukalla, Shihr, Al Qatn, Seiyun, and Taris; they
have no fixed country of their own. Like the Ja'da and the Ma'di, they claim descent from the Beni Hilāl and are therefore Ma'adic, sons of Ishmael, and not of Joktan. Legend tells that the Beni Hilāl, who are sometimes rumoured giants, once lived in the Wadis 'Amd and Henin, but that drought drove them forth to northern pastures.

CHAPTER XXI.

THE RULE OF THE KATHĪRI SULTANS OF THE ĀL 'ABDULLA.

643 Authorities appear to be divided as to whether the Kathīri tribe are of Dhufar, Hadhramaut, or Yemen origin. They originally rose to prominence towards the end of the fourteenth century under Bedr bin al Habrali, commonly known as Bedr Bu Tuweirak. The genealogy of the Āl 'Abdulla, the ruling family of the Kathīris, as far as I have been able to ascertain it, is given in an appendix. The Āl 'Abdulla number some 700 souls and live in Tarim, Seiyun, Wadi Tarba and Al Bada'; their *mansab* is Ahmed bin 'Abdur Rahman as Saqqaf.

By the Qu'aiti-Kathīri agreement the Sultans of the Āl 'Abdulla are recognised as Sultans of the Shenafir Confederation, and their dominion is defined as including the towns and villages of Seiyun, Tarim, Taris, Al Ghurf, Mariama and Al Gheil, and the Shenafir tribes of 'Umar, 'Amr, Al Kathīr, Bajri and Jabir and " all that is within their boundaries ". Practically speaking the Sultan's rule is only absolute in the towns mentioned, and in Tarim he is represented by the sons of his uncle, 'Abdulla and Muhammad, sons of Ghalib bin Muhsin bin Ghalib, who are semi-independent. The present Sultan is 'Ali bin Mansur who succeeded his father (who died at Mecca on the day of the Standing on Arafat) in 1929.

631 The Kathiri claims the Hamumi, Nahd, 'Awābitha and Sei'ar tribes as his allies. The agreement with the Nahd, which is said to be similar to those with the Hamumi, 'Awābitha and Sei'ar, is included in an appendix. It is stated that these tribes would join the Kathiris if there was trouble with the Qu'aitis.

Kathīri Towns.

101 The country ruled by the Kathīris was formerly of vast extent and stretched from the 'Aulaqi country on the west to the Mahri on the east, including the country of Dhufar beyond. The history of the circumscription of the territory to its present limits appears sufficiently in an earlier chapter of this report.

631 Of the six towns or villages mentioned as being included in the
632 Kathīri dominions Seiyun and Tarim are the largest. Seiyun, the
361 capital of the Āl 'Abdulla Sultans, is a walled town of over 1,500
houses and about 50 mosques. The suburbs, which are all to the
east of the town, are extending fairly rapidly with the building of
pleasant looking residencies, most of them with their own gardens.
The population is said to be about 20,000. Tarim is also a growing
town with an estimated population of 15,000. Its walls,
which are over five miles in length and are furnished with five
gates and 25 forts, enclose a great deal of open space so that most
of the better class houses have their own gardens. There are over
2,000 houses, and there are said to be 300 mosques, one of which,
built by the Al Kafs, has the highest minaret in the Hadhramaut
and is of an unusual pattern. The principal shrine in Tarim is
that of Maqaddam Faqih. There are growing suburbs outside the
walls such as 'Aidīd, but some of the suburbs such as Thibi,
Dammūn, and Beit Jabīr, belong to the Tamimis and are under
342 Qu'aiti influence. Tarim and Seiyun are striking for their many
365 palaces, equipped in modern style, to which reference has already
312 been made. These houses have a water supply laid on and pumped
up by small petrol engines. The towns are well supplied with
wells, and Tarim is remarkable for being the only town in the
Hadhramaut with public conveniences, which, however, are rough
mud erections and very insanitary.

361 Taris is a village lying to the west of Seiyun, and its inhabitants
521 do not exceed 700. Mariama is a small village to the east of Seiyun
with a population of about 300. Al Ghurf, also a small village,
lies to the north of Tarim and has a population not exceeding 250.
Gheil bin Yomein is said to be a popular place of resort during the
autumn. It is a small village of which the majority of the
inhabitants are Beduins.

565 A great deal of wealth comes into the Kathīri towns from the
East Indies, and the towns of Tarim and Seiyun, which are considered
centres of culture and learning, include many wealthy
inhabitants whose fortunes have been made in the East Indies.
000 The whole of the Kathīri part of the wadi is accessible by motor

The whole of the Kathiri part of the wadi is accessible by motor 494
cars and actually there are more cars in Kathīri territory than the 504
rest of the Hadhramaut put together.

Shihr is the principal port for the Kathīri country and Tarim is 438 almost exclusively supplied from it. Seiyun is reached indifferently from Shihr-Tarim or Mukalla-Shibam. Shibam is an important market for the Kathīris who depend on it for their daily requirements of grain, coffee, timber, salt, cotton, almonds, raisins, and ghee. 508

There is no landing ground in Kathīri territory.

CHAPTER XXII.

THE SHENAFIR CONFEDERATION.

The strength of the Shenafir Confederation has been variously 631 estimated at 4,470 armed men, at 7,650 armed men and at 20,000 619 souls. The total number of the Shenafir and their followers, excluding Nahd and Sel'ar, is said to be 8,720 armed men. The 101 following is a description of the tribes of the Confederation.

Āl Kathīr.

Clan.	*Section.*	*Sub-Section.*	*Places.*	*Nos.*	*'Aqil.*
Al 'Umar	—	—	As Salil Haju, Wadi Bin 'Ali, Wadi Ghanima, Wadi Ser, Wadi Farā and Dhoilam	—	—
	Āl Tālib				Sālim bin Ja'fer and Bedr bin 'Āidha.
		Āl Mar'i bin Tālib.	Jifil	220	
		Āl Ja'fer bin Tālib.	Ash Sh'ib, (Qarfū).	120	
		Āl 'Umar bin Tālib.	Bā Raf'a	35	
		Āl 'Umar bin Sa'id.	Al Wajīr	40	
		Āl Bin 'Aun	Near Al Ghurfa	20	
		Āl Bin Mahraq	Near Al Hauta	10	
	Āl Falhūm				'Āmr bin Ja'fer Balfas.
		Āl al Fās	Yarqaq near Al Ghurfa.	80	
		Āl al 'Ās	Yarqaq	15	
		Āl Faheitha	Al Hāwi	25	
		Āl Barqī	Al Hōl	20	
		Bin Kahīl	do.	10	
		Bin Tanfīra	Near Al Hauta	6	
		Bin as Samīl	An Neid	15	
		Āl Wīl	Al Hauta	17	
	Āl 'Umar bin Bedr.	Bin 'Umar bin Bedr.	Al Ghīyal	25	
		Bin Mahri	Yarqaq	40	
		Bin Bedr bin 'Abdulla	An Neid	15	
		Bin ash Shein	do.	50	

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Clan.	*Section.*	*Sub-Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl 'Āmr	Bin 'Abdāt	—	—	—	'Umar 'Ubeid bin 'Abdāt and 'Awadh bin Gharāna.
		Bin Khalid bin 'Umar.	Al Ghurfa and Al Hōl.	150	
		Bin 'Ali Bin Umar.	Bā Bakr	70	
		Bin at Tamil	do.	40	
		Al Ma'ātif	An Neid	60	
		Bin 'Abûd bin 'Umar	Al Ghurfa	40	
	Āl 'Abdul 'Aziz				'Ali bin Lahmān.
		Balasq'a	Al Qāra	50	
		Bin 'Umar bin 'Ali.	do.	30	
		Bin Süeid	do.	60	
		Āl Mubarek	Near Qesba		
		Bin Hüeil	Al Qāra	20	
		Bin 'Abdulla bin Bedr.	Wadi Sar	20	
		Āl Hamud bin 'Awadh.			
	Āl Kada	Āl 'Abūd bin 'Āmr.	An Neid	50	
		Āl Kada (Āl Sa'id bin Ja'far)	Al 'Ādiya and Al Maseila.	50	
	Āl Muhammad bin 'Umar.				'Ali bin Mubarek.
		Bin Muhammad bin 'Umar.	Baheira	60	
	Āl 'Ali bin Sa'id.	Bin 'Ali bin Sa'id.	Al 'Ardh	30	
	Āl Düeis		An Neid	50	
Al Fakhāiz	Āl 'Aun				Muhammad bin 'Āmr bin Muneibārī and 'Āmr bin Sa'id bin Saqir.
		Bin Muneibārī	Al 'Ardh near Madūda.	70	
		Bin Ja'fer bin Bedr.	do.	70	
		Bin as Saqir	do.	80	
		Bin Zeima	do.	60	
		Bin Shemlan	do.	15	
		Bin 'Ali bin Sa'id.	do.	15	
	Āl Sa'id				Hueidi bin Mara'ī.
		Bin Mara'ī	Balleil	60	
		Bin 'Ali bin Muhammad.	Ja'eima	25	
		Bin Ja'fer bin Muhammad.	do.	25	

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Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*	*'Aqil.*
		Balquhum	do.	15	
		Bin Dahdūh	do.	10	
		Bin 'Āmr Muhammad.	—	—	
	Āl Rawās				Muhammad 'Āmr bin Sanad
		Bin Sanad	Ad Dabqa, east of Shibam.	40	
		Bin Hadhīl	Al Huzma, east of Shibam.	20	
		Balla'jam	do.	30	
		Āl Ladhrāf	do.	15	
		Bin Husn	Al Heimarāt, west of Seiyun.	20	
		Al Hājiri		10	
		Al Birām	Qasbal, east of Shibam.	10	
		Āl 'Abdulla bin Salih.	Al Bodu' near Hureidha.	17	
		Āl 'Ali bin Ja'fer.	Al 'Ajlānia	24	
		Āl 'Umar bin Ja'fer.	Al Jāhis near 'Amd.	50	
	Āl Seif				
	Āl 'Abd al Wadud				
				2,224	

The tribes of the Shenafir Confederation claim descent from Hamdan. The territory of the Kathīri tribe (as opposed to the territory of the Kathīri Sultans) extends from about a mile east of Shibam to An Neisa, about one and a-half miles west of Wadi Tarba, whence the 'Awāmir territory begins. The last boundary east is Al Qōf which belongs to both the 'Awāmir and Kathīri. The Qu'aiti states that he has a " B *agreement with the Kathīri tribe. This presumably refers to the Qu'aiti-Kathīri agreement. The total population of the tribe is said to be 5,000 or 6,000 people, but of its total strength of about 2,000 armed men many are absent in Java or Singapore.

The Āl 'Umar have property on the right bank of the main wadi, where cultivation is always better, and in the Wadi Bin 'Ali. The clan is the richest of the tribe and its money is derived from Java. The richest section is the Āl Tālib, and the Āl Mar'i bin Tālib sub-section has the most wealth of the whole clan. Miles states that the Āl 'Umar Kathīris are represented in Dhufar where with the Āl 'Āmr clan they may number 2,500 and occupy seven villages. All the sub-sections of the Āl Falhūm section, with the exception of the Bin as Samīl, are settled in the main wadi and grow dates, lucerne, and other vegetables.

The Āl 'Āmr are the strongest clan in point of numbers, and although many are absent in Java they are poorer as regards wealth

*[See page 92, category 116 --Analyst]

631 619 101 derived from that country. They are also poorer as regards property in the wadi for, with the exception of the Bin ‘Abdāt who have property on the right bank, their territory lies on the left bank, where cultivation is very poor. The Āl ‘Āmr are friendly to the Qu‘aiti and friendly to the British, indeed it is said that they have expressed themselves anxious to become British subjects and to be ready to pay taxes.

The third " clan " is called Al Fakhāīs meaning " sections ", which is merely a collective term given to several independent sections. The Bin ‘Āmr Muhammad and the Hājirī sub-sections are each composed of one *dar* or house. The latter are sometimes considered a sub-section of the Āl Sa‘id.

[622] The following are *Mansabs* of the Kathīri : Ahmed bin Hussein al Aidarus, ‘Umar bin ‘Abdulla and Muhammad bin ‘Ali al Habashi, and Hasan bin Salih al Bahr.

‘AWĀMIR.

Clan.	*Section.*	*Places.*	*Nos.*	*‘Aqil.*
Bin Hatāb		Tarba an Neid	150	Ahmed ‘Abdul Qawi.
	Al Matrif			
	Al Hadhir			
	As Seif			
	Al Kowa‘i			
Bin Salim		Tarba	40	
Bin ‘Abdul Bāqī		Sahil Muhsin	150	Mansur bin Bukheit bin Kartam.
	‘Areidi			
	Beni Kheir			
Bin Khamis		Eastern Sahīl	60	Salih ‘Abdulla bin Gharib.
	Bin Ghareiya Al ‘Ulus.			
Bin Kasbūba		Sharma	70	Karama bin as Saqīr.
	Kasabib al Kahtan			
	Bin ad Dawal			
	Al Beihan			
Bin Ja’fer		Tarba an Neid	80	Sālim bin ‘Ali bin Husn.
Bin Kalīla		do.	100	do.
	Al Muhammad			
	As Sūeid			
Bin Tabī‘a		Mushta an Neid	40	
Bin Wu’eil			60	
Bin Hūeilī			20	Sa‘id bin Muhammad.
Bin Baraham		Wadi adh Dhahab	50	
Awanza		Taris		
Al Qannas				
Al Yokhīyir				
			820	

631
619
101

The 'Awāmir are a part settled, part nomad, tribe living between An Neiza and Ghurf in the main Wadi Hadhramaut due south of Tarim and the northern mountains. Their territory includes Tarba, Wadi, Thibi, An Neid, and Al Mishqās, and in the main valley their settlements are in Wadi Tarba on the right bank, the opposite bank being entirely devoid of vegetation. They obtain their imported supplies of food from Shihr. The Qu'aiti has a " B[7] agreement with the 'Awāmir, whose armed strength has been estimated at from 600 to 1,000.

Beduin sections of the tribe, said to number some thousands, live in the Oman Sultanate; they belong to the Bin Khamis, Bin Kallla, and Awanza clans. Miles refers to the 'Awāmir in Oman as follows: " The Awāmir are both Bedoo and Ibadhi, are of Maaddic stock, and claim descent from Amr bin Saasaa, but are now Hinawi.[1] The Bedouin and larger portion of this tribe roam the desert as far as Dhofar, but the settled portion of the tribe occupy a group of twelve villages near Nezwa in Orman Proper. They number about 1,200 or 1,400 souls and the shaikhs reside at Kuriatain. The Bedouins are very wild and savage and are said to speak a dialect of their own. The Awāmir are at feud with the Jenebeh and have about thirty fakhths " (sub-divisions). He also states that they are said to " traverse the desert very extensively, and probably no part of it, except the Dahna, is altogether inaccessible to them. Part of the Awāmir tribe are settled in the Province of Oman Proper and follow agricultural pursuits. The Bedouin portion of the Awāmir is perhaps the most widely scattered of all the Oman tribes, wandering as far as Hadhramaut in a state of semi-savagedom, and it is probable that no wilder or more predatory race exists in Arabia."

" The Awāmir at Ras Noos ", he says, " are genuine Bedoos and wear Hadhramaut clothes and speak a different dialect to Oman; it is hardly intelligible but is better Arabic." He goes on to say that some 'Awāmir came to Muscat overland on camels and in some places were five or six days without water. He also mentions the 'Awāmir as being one of the chief Omani tribes engaged in camel breeding, and possessing large herds of these animals.

[628]

It is a custom among the 'Awāmir that if two clans are in dispute a third may interfere to settle. The Bin Salim clan are sometimes stated to be a section of the Bin Hatāb. The Al Muhammad section of the Bin Kallla are said to be both settled and nomadic, but the As Sūeid section are purely nomad. The Qu'aiti states that he has a B agreement with the Al Beihan al 'Awāmir which presumably refers to the section of the Bin Kasbūba.

The As Salibla Seiyids have influence over the Bin Hatāb and Kasbūba clans, Seiyid 'Abdulla bin Ahmed Bu Futein has influence over the clans living in Tarba, and Seiyid Tahir bin Bubakr Āl Tahir over the Āl Muhammad.

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[1] This is clearly an error, *vide* genealogical tree.

[7] [See page 92, category 116 -- Analyst]

631
619
/01

Āl Jabir.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Hāj or Āl Sāh.	Āl 'Āmr	As Seiqa	150	Mubarek bin Muhammad, Sa'id bin Salih Qahtan, and Yamāni bin 'Umar.
	Āl Yamāni	Rasib	350	
	Āl Ahmed āl Hāj	Sakrān	130	
	Balgheirān	do.	20	
	Bin 'Abūdān	'Adam	20	
	Bin 'Umar bin Sādiq.	Bāyūt	10	
Āl 'Aun	Āl Ridhwān	Husn bin Dhobān	35	Salih 'Umar.
	Āl 'Umeish	do.	35	
	Bin Hijār	An Ni'r	6	
	Bin Sultan and Bin Sa'dut.	Adh Dhieiqa and An Ni'r.	30	
Āl Hasan	Bin Bedr	Wadi Bin 'Ali	100	Salim bin 'Ali bin Bedr.
	Bin Sa'id bin 'Āmr	do.	100	
	Bin Mar'i bin' Āmr	do.	50	
	Bin Jābir bin 'Āmr	do.	50	
	Ballesqa'	do.	30	
	Bin 'Abūdān	do.	25	
	Bin Ja'fer bin 'Āmr			
Āl 'Ali bin 'Umar.	Bin 'Ali bin 'Umar	Sāh, Gheil bin Yomein.	50	
	Āl Muteihim	Hikma	15	
	Al 'Afār	Wadi Shahūh	50	
			1,256	

[731
167]
The Jābiris in the Wadi Bin 'Ali are mostly agriculturists. They obtain their supplies from Shihr. Some members of the tribe have connections in Java and Singapore, but the tribe as a whole is very poor, and owing to famine and distress many of the members, men and women, have emigrated to the African coast in search of a livelihood. The total number of the tribe has been variously estimated from 800 to over 1,000.

The sections of the Āl Hāj clan have been stated to be sections of the Āl Sāh clan which was referred to in Chapter XX. With the exception of a very few of the Āl Yamāni section who are nomads, the whole clan are settled. The Āl 'Ali bin 'Umar clan are entirely nomadic and ply their camels for hire. Seiyid Al Hasm Ahmed bin 'Aidarus has influence over the Jābir.

Besides the Kathīri and Jābiri settlements in Wadi Bin 'Ali there are a few houses of independent tribes called Āl Seif and Beni Sa'd, who do not consider themselves as in any way allied or subordinate to the Kathīri Sultans of Seiyun.

Al Bajri.

Clan.	*Places.*	*Nos.*	*'Aqil.*
Āl Quseiyer	'Ardh Būr	100	Sa'id bin Qutāmī and Salih bin Muhammad.
Āl Ahmed bin 'Ali	do.	70	
Bin 'Awadh bin 'Abūd			
Bin Rattas			
		170	

The Bājrī live on the left bank of the main wadi at a distance of 631
about ten miles north-east of Seiyun. They are surrounded by 619
the tribes of Āl Kathīr and 'Awāmir. It is not universally admitted 101
that the Bājrī are a true Shanfari tribe, but they nevertheless recognize the Sultan of Seiyun as their chief. There is a story that the Bājrī are the original inhabitants of the Hadhramaut, but that in course of time they became absorbed by stronger immigrant tribes. They are all agriculturists but their cultivation being on the left bank is very poor.

The *Mansabs* of the Āl Quseiyer are 'Abdur Rahman bin [692]
'Abdulla and Qadir adh Dhibab. Hussein bin 'Aidarus Āl Salīla also has influence over the tribe.

CHAPTER XXIII

EMIGRATION: COLONIES OF HADHRAMIS ABROAD

There are probably few countries in the world where a larger 167
proportion of the population lives abroad than the Hadhramaut. Between 20 per cent. and 30 per cent. of the estimated population of the Hadhramaut lives in the East Indies, East Africa, or Egypt and the countries bordering the Red Sea.

A great number of these emigrants do not proceed abroad for good, but expect to return when they have made their fortunes and die in their native land. Fortune with them is a relative [556]
term, for while some of them amass amounts that would not be despised in America the ambition of others is far more modest, and many run only to a few hundred or a few thousand Maria Theresa dollars.

Apart from the 90,000 to 100,000 Hadhramis now living abroad there are a very large number in the country itself who have been abroad, and I have already commented on the fact that Malay and [191]
Swahili have really become naturalized languages in the country.

It is not only of recent years that the Hadhramis have learnt the habit of leaving their native homes to seek their fortunes abroad. As Schoff points out, we learn from the *Periplus* that since the earliest time they have had a view beyond their own borders. Then as now, he says, " the outlook of Hadhramaut was towards India by sea and towards Egypt by land. Bent found the same conditions; the capital full of Parsee merchants, the natives going to India, the Straits and Java, and returning when they had amassed a competence; the English protectorate accepted because of England's domination of India, in the face of the religious convictions of rulers and people (*Geographical Journal*, IV, 322). Maltzan described the Hadhrami traders in Cairo as the keenest of the lot, and spoke of their activities in the East; while the Dutch Government, finding the islands of Java and Sumatra overrun with Hadhramaut Arabs, stimulated inquiries of them in Batavia."

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

To-day the territory is occupied by the descendants of the ancient 174
people and split into many independent tribes. These tribes are all endogamous 619
and are markedly distinct in appearance. But scientifically it 621
would be difficult to name the distinctions, as they are all of the same race 144
type. There is, however, a sufficiently marked distinction between the two 101 ●
main types to attract the attention of the casual, but interested, visitor to
the country. These types are to be distinguished by their own local names,
the Yemeni and the Mushreqi, the latter name coming from the ill-defined
district of the Mushreq, which applies to the territories east of Yemen proper
and does not include the tribes east of the Kathiri of Wadi Hadhramaut.

The Yemeni type are those bearing Sabaean names and Qatabanian 174
names. These remain to be classified from names in inscriptions. It is 101
sufficient to quote such names as Yafa', Qateib and Beni Saba. 776

Yafa' was the name of an ancient tribal deity, the centre of whose 619
worship seems to have been the ruin of Am'Adia, in what is now the 621
territory of the Audhali confederation, a very recent confederation of [778]
tribes. Yafa''s followers had a mausoleum at the holy city of Shabwa.
They are now represented by the tribe of Yafa', one of the most eastern of
the Yemeni tribes.

Qateib is the diminutive of Qatab, and we may translate it as the 101
"remnant of Qatab." The present Qateibi tribes—"the wolves of Radfan," 619
as they style themselves—form the centre of the war-like Ja'ud confederacy 631
some sixty miles north-east of Aden; Beni Saba, Beni Himyar,
etc., need no explanation. The Mushreq type bear un-Yemeni names.
The centre of the whole type is the 'Aulaqi confederation. The word
"'Aulaqi" is derived from "'alq," the spark of a camp-fire, and has
little interest. But the confederation is ruled by the tribe of Ma'an and [623]
the "Grand Council of Ma'an" is called to this day when any one of the
three chiefs of the confederation is to be elected. Of this type are all
tribes east of the Yafa'i border and of the Eastern Yemen plateau.

In colour of skin, a light chocolate-brown, and in hair, both types are 142
very similar, but there the similarity ends. In features, as in dress and in
many customs which do not concern my subject, they are distinct from
one another.

The tribesman class is the aristocratic, landowning class, and has been 565
so for many centuries. They form 70 per cent. of the total population of
the territory. All inter-tribal politics emanate from them. They form the
background of the community's life. I have mentioned this class first for
several reasons, but principally because we are used to a landowning
aristocracy being in a minority. Here they form the majority. Having
been for so many years controllers of their own destinies, the one landowning,
fighting class and by far the most powerful class in the community,
their insistence upon their rights to-day is understandable.

The tribal Chiefs are in three main categories—the appointed Suzerain, 643
the accepted Suzerain and the elected hereditary tribal Chief. It will be 622
simplest to deal with these three types of Chief in turn, giving examples
of each.

In the first type, the appointed Suzerains, we ~~can~~ take as examples
H.H. the Sultan of Lahej and the Amir of Dhala'.

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

But, of course, we do not force things down anybody's throat. 1000

Colonel J. K. Tod: It is forty years ago since I spent some time in
Aden. The lecturer said that the Mushraqis were rather darker than the 142
western people. My recollection is that they were fair and aquiline
compared with those further west.

You spoke about the shrines of ancient saints being very much revered. 778
At the west of Dhala there was an object of great veneration.

My impression in those days was that the tribes of the Aden Protec- 181
torate were extremely democratic and had very little class distinction. The 291
only distinguishing mark was in their dress. The ordinary tribesmen wore
indigo-dyed clothes, giving them a very dirty appearance, because the dye 576
always came off all over their bodies, and the better classes wore white with
coloured head-dresses. They seem to have commanded the respect of the
people, who showed it in a very peculiar way. A tribesman would come
up to one of his sheikhs, who might be sitting on a rock, and by way of
showing him respect he would catch him by the head and pull it down
and kiss him on the head. It seemed to be the ordinary respectful greeting.

You mentioned the eastern confederacy, the Qataban. Is the present 619
tribe the Quteibi? They were one of the confederacy under the Amir of 631
Dhala. My recollection is that that is the only confederacy in the whole 643
Protectorate. It was a very loose confederacy.

Mr. Hamilton: The Yafai people are western. They are not of the [144]
western Mushraqi type at all. The Yafais are a very fine lot. There are, I think, two battalions of Yafai soldiers in Hyderabad under the Nizam. They travel all over the world, but they will not let anyone else travel over *their* world. The Amir of Dhala is the chief of the confederation over which he rules, which does not actually include the Quteibis. A political mistake was made originally by trying to put the Quteibis under him. Now, when you put them under Lahej, they say they would rather be under Dhala, and *vice versa*. They have the greatest fun the whole time. Their idea of fun is to shoot and loot each other. When the R.A.F. drop a couple of bombs, usually well wide of their villages, they take the unexploded bomb at once, pick it up, carry it off, put it under a neighbour's house and set fire to it.

Kissing at the top of the head is most respectful, but, of course, there 576
again in South Arabia you kiss the hem of the man's garment one minute and put a knife just where you have kissed the next. But they are extremely respectful, and the chiefs do carry with them the whole honour and self-respect of the tribe.

If in battle one of the chiefs is killed, it is very much regretted, and the whole tribe turns out to bury him. Also the son of a chief and his headmen of villages will indulge in the kiss on the thigh and knee, salutes accorded originally to patriarchs.

Mrs. Gregory: Is there any connection between the people from Baluchistan Makran and the Mushraqi?

Mr. Hamilton: I do not think there is any connection except that a few travellers come across from the Persian Gulf.

Dr. Hugh Scott (unable to be present) asked Major Hamilton (in 101
writing) whether he considered the confederation of Ma'an to be the 174
619

5 Hamilton G-5 (no date) 1943 MM2 HADHRAMAUT MM2

901 174 619

remnant of the Minæan State. Dr. Scott asked whether the names Ma‘an and Ma‘in were from the same root. He remarked that the ruins of Ma‘in lie in the district of Jauf, roughly seventy to a hundred miles north-east of San‘a, and that Ma‘in and other remains in the vicinity had been regarded as the centre of Minæan culture. If this were so, the descendants of the Minæans are now a long way south-east of their ancient centre. He was particularly interested in this question because it seemed to him, when summarizing recently such information as is available on the pre-Islamic states of South-West Arabia, that there had been a tendency for states or kingdoms to move in succession in a southerly direction, either under pressure of invaders from the north or in search of better, less arid, country.

Major Hamilton replied (in writing) that, while it would be risky to attempt too positive an answer in the present state of knowledge, his views were as follows:

"The names Ma‘an and Ma‘in are from the same root and, I fancy, refer to the same people. The name of the Transjordanian district of Ma‘an, near Medāin Sālih, is the same word. I think you are certainly right in supposing that the trend of all peoples in the peninsula has been from north to south, whether in search of better land or—which seems more likely—because of pressure from the north.

"The rise of Saba will have been at the expense of other kingdoms, and I think the assumption is justified that the Sabæans forced Ma‘an out of Jauf and also out of the district of Wadi Harib, near Beihan, from which several inscriptions referring to the 'Grand Council of Ma‘an' have been collected; and that the remnant of the Minæans, if any, is to be found south and east of their original place. They could not have gone south-west because, by the time Saba became powerful, Qataba appears to have held the south-western spurs of the Yemen mountains and to have owned both Harib and Beihan. My own opinion, on the existing evidence only of modern tribal names and distribution, is that Ma‘an was swamped by later rivals and is earlier than the other kingdoms. It is interesting that the name Ma‘an is borne by the central tribe of a confederation with such marked peculiarities as the ‘Aulaqi, in just the place where one would expect to find it. I think, therefore, that these Ma‘ani ‘Aulaqis are the remnant of the Minæan State forced from Jauf, and perhaps from further north, by the rise and the southward march of more powerful neighbours, and that they were eventually swamped in the struggles for the important 'Beihan Triangle.'"

Major Hamilton expressed the hope that the map accompanying his lecture entitled "Six Weeks in Shabwa," to be published shortly in the *Geographical Journal*, would show the very great local importance of that little triangle of territory (since published in Vol. 100, No. 3, September, 1942, pp. 107-123).

From the above it seems that Major Hamilton's views are in accordance with the usually accepted chronology—namely, that the Minæans were the oldest of the South-West Arabian kingdoms named, and were succeeded (but not entirely obliterated) by Saba and Qataba. These two were in part contemporaneous. (Later, Himyar became predominant.) It also appears that Major Hamilton considers the movement of peoples to have been from

YEMEN ML1

The name is the name of a PAGAN DEITY AND IN THE ABSENCE,

Y 101 174 778 622

of histories, we may take it that the confederation is pre-Islamic in date. Apart from the name, the only other obviously pre-Islamic possession of the tribe is the sacred drum, the "Tabble an Nahas," which is kept by the Beni Qasid and which is accorded sacred honours by the tribe of Yafa' only. It is possible that before Islam the Beni Qasid were the keepers of the drum, and I am going to suggest that the present Sultans of Yafa' are in reality Priest-Chiefs, whose functions as such have ceased with the introduction of a new religion, although their hereditary position remains as heads of the people who once worshipped Yafa'.

H 101 619 622

Let us examine another confederation of tribes. About sixty miles north of Aden live the Qateibi tribe, surrounded by the confederation of the Ja'ud. At first sight the tribes here seem to be disorganized and unrelated, but careful study of dialect, of local stories, of the Qasidas or epic poems, and of such things as star lore and magical beliefs, shows that these tribes are closely allied in thought, dialect and custom and form a true confederation, the organization of which becomes clear in times of danger. Of this confederation the Qateibi are the central tribe, and their sheikhly family is the Akhram, from which the Qateibi Sheikh is elected. As was shown in 1904, a Qateibi Sheikh with a strong personality can have considerable influence on the whole confederation, but he is not expected to rule, as we understand the word, even within his own family.

H 619 [623] 174 622

With the strong 'Aulaqi Confederation we find a more complicated organization, but a similar one. Ma'an is here the central tribe, in all probability the ancient Ma'an of the inscriptions, a pre-Sabian kingdom of South Arabia. Ancient Ma'an was ruled by a "Grand Council," as we find from the inscriptions, and this system still exists to-day.

[678]

The 'Aulaqi Confederation is divided into three parts—the Upper and Lower sub-Confederations of attached tribes and the tribe of Ma'an—and each of these three is ruled by a Chief of the tribe of Ma'an, elected by Ma'an only. Again we have the sheikhly family within the central tribe, surrounded by the attached tribes of the confederation. Again the name, but this time it is the name of the central tribe, is pre-Islamic. If we look for further proof that the confederation is of pre-Islamic origin, we find an ancient legal system—that of the Manaqid, which I have already described—strongly attached to it.

H 619

We could continue to find examples of the organization from other confederations, but these three will suffice. The basis of the organization is clear: there is a central tribe containing a sheikhly family, forming the centre of a confederation of tribes.

H 174 Y 643

How did such an organization evolve? How is it that Chiefs, elected according to ancient custom, are not expected to rule their electors? What is the origin of such Chiefs, and of the sheikhly families from which they come? Our answers must be mainly guesswork, but we may well begin by seeing some of the conditions under which an Imam of Sana'a is elected, for I think they point the way to our understanding of the whole problem.

The first condition is that the Imam must be whole in body. No Imam may be elected if he limps, is blind in one or both eyes, has a stammer, squints, is a leper or has any other physical disabilities. If, once

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

north to south, not only in South-West Arabia, but in the peninsula as a 174
whole. Incidentally, while the name MA'AN is not given on some maps, it 101
is printed on the folding map at the end of Wyman Bury's *Land of Uz* 619
(1911). It is there placed just above the eastern end of the Qaur ranges and below the words "Upper 'Aulaqi."

The CHAIRMAN: What a remarkable experiment in Empire building 000
has been exposed to us this afternoon. The thought that is uppermost in my mind is how absolutely essential it is that not only we should have very carefully selected Political Officers to carry on this experiment, but that they should be most carefully instructed in what they have to expect before they take up their duties. That seems to me to be of the utmost importance.

You will agree, I know, that we have had a most happy and fortunate send-off to the beginning of our tribal lectures. Indeed, Mr. Hamilton, we were more than happy and lucky to have you. Then, too, we had Sir Bernard Reilly with his great experience, both of them masters of their subject. We thank you too, Sir Bernard, for what you have told us.

May I ask you now to thank Mr. Hamilton most sincerely for his admirable lecture.

A demand for this lecture, together with the discussion, has led to this reprint.

121 what people want to hear. In this short talk I would like to deal more with the feeling of these buildings as related to the people who live in them and who have created them. If time allows I hope to show a short colour film I made there and which portrays general scenes of life in Hadhramaut.

122 There is one thing I can say without any hesitation or doubt, and that is to give expression to my great gratitude to those who helped me to go on these journeys. I could not possibly mention by name all those to whom I am indebted, but at least I wish to speak of Sir Bernard Reilly of the Colonial Office, who made it possible for me to go to Hadhramaut and gave me the necessary introductions. I also want to thank Dr. Serjeant of the School of Oriental and African Studies of London University, who taught me for two years and who showed me everything I had to know in order to travel in that strange and isolated country he had himself visited. Finally, I am most grateful to Colonel Hugh Boustead, Resident Adviser of the East Aden Protectorate, who facilitated my journey in every possible way. He was my kind host and gave me travel facilities and permits to go where many people had difficulty in going.

131 To plunge into my subject, I might say that one does in fact almost plunge into the Hadhramaut from above. It is one of those rare countries which cannot be reached by rail or by road and hardly by sea except on a little native dhow; so that since the British Protectorate authorities started to develop the country it has been habitual to go to Hadhramaut by plane, and one does indeed drop into it from the sky. Such isolation is rare in our times and needs some explanation for those not familiar with the geography of Southern Arabia.

131
133 Arabia has always been one of the most difficult countries of access to Europeans, for geographical as well as religious reasons. In the centre of the peninsula is one of the largest deserts in the world, and it is surrounded by forbidding coastal ranges from halfway up the Red Sea coast, down to the "barren rocks of Aden" and eastward along the southern coast, almost three-quarters of its length before there is any break in the mountains.

But for small valleys, these mountains and the interior are absolutely barren. With the exception of the Yemen, to all intents and purposes, little or nothing grows in that vast area. There is no water. There is little earth, and in the relentless mountain ranges and plateaux along the coast there is often not even sand—just rock and flint and granite. Yet these coastal ranges are crossed in all directions by ageless tracks made by camel trains of the bedouin traders who have followed them for two thousand, perhaps three thousand years, bringing the incense from Dhufar beyond Hadhramaut.

101
[342] The people who now live in the interior highlands are the bedouin, the descendants of the traders of old, who dwell in small stone-built villages or mud castles. This south-western corner is still largely a tribal area where there are different little bedouin sultanates. Some of them are being gradually brought into the confederation and some even accept complete British protection; others live entirely in their own ancient way of
000 life of blood feuds and strife. Some miles out of Aden a sultan recently

7: Starke-Rasmussen T-3 (1950-51) 1953 MMS Hadhramaut MM3

Some miles out of Aden a sultan recently 679
killed two of his cousins because of some rivalry between them, and not
more than fifteen years ago there were cases of open piracy at Balhaf. 131
Such incidents will illustrate that it is not easy country to travel through 186
or to subjugate, isolated as it is behind roadless mountains and plateaux. 114
There are some 500 miles of this barren, rough country, where the people are fiercely independent and distrustful of outsiders. It was long impossible to travel right across it, and it has been done by only very few people, chiefly by the Dutch explorer Van der Meulen, who has crossed it three times.

Considering the geography it is not surprising that modern civilization, 177
and particularly European civilization, has never penetrated the interior of this peninsula. In such outcrops of continents as this all civilization seems to come and go very slowly, and so does life itself. The Indo-European civilization, which started in the Fertile Crescent before the time of Ur of the Chaldeans, has only very slowly percolated down to this outcrop of Asia, as it did in the peninsulas of India and Malaya; once there, it remained static and almost intact for 4,000 years. When one goes to Hadhramaut now one can almost imagine living in the time of Abraham of Ur and the Chaldeans.

The Hadhramis themselves trace back their ancestry and history to 773
Noah, from whom they descend through Sem and his grandson Ad, who is their legendary father of the giant race, and from whom in turn descends
Hathermaveth, whose name means "Death is Present" and became [101] ●
"Hadhramaut." This shows that in those far-off days the Arabs of Southern Arabia were hardly less bellicose than they were until the British came to Hadhramaut in 1934, when Mr. Ingrams started negotiating cessation of wars and blood feuds.

Hadhramaut, we know then, lies 400 miles from Aden eastwards along 131
a roadless coast, across merciless basalt mountains, quicksand, dunes and
deserted beaches—400 miles of sand and rock and ragged cliffs, with only 133
five unknown bedouin fishing hamlets en route. Going along this coast—be it by plane, dhow or, at last, since 1951 by pioneer desert trucks—one can hardly believe that any form of life is possible inside or behind these torrid treeless wastes. For behind these coastal ranges, to the north, we know it is the great desert that covers all Southern Arabia, the Empty Quarter, which has but four or five oases along the 600- or 700-mile camel route that crosses it. Neither from north nor south is there seemingly any life vein, nor from east nor west. Yet it is here that we shall find the valley of Hadhramaut.

Like the hidden valley of Petra, Hadhramaut has remained secluded throughout the centuries, but with this difference: the valley of Hadhramaut is not dead.

When one has braved the 400 miles of desolation eastward from Aden, 133
one suddenly comes upon a great scintillating white harbour; a crescent 311
moon wedged between an azure bay and blistering pink rocks. This is [504]
Mukalla, the beautiful white-and-blue port, the cup of its harbour filled with many little native craft and sailing dhows. Behind the town there seems nothing but endless waste tableland with one or two poor bedouin hamlets—the Jol, rising to 6,000 feet and stretching 150 miles inland. But

133 311 a second miracle happens. There is a cleft in the great basalt plateau and a beautiful green valley opens abruptly in the flat tableland—a valley running from east to west, joining the sea some 150 miles further on. This is a fertile valley with gardens and palm groves, millet fields and white palaces. An underground river continually provides water for the wells and the little irrigation channels. There are crops up to three times per year. In this lovely setting very civilized and well-dressed townsfolk live in large mud-built towns on the valley cliff sides. Recently they have laid aside their arms and ceased their blood feuds and tribal wars which raged from town to town, from tribe to tribe, from family to family. With the aid of the British adviser they have established law and order and made their foreign trade, which is their livelihood, flourish unhindered.

172 341 When we go back into history to find out where this miracle has sprung from, we discover that there were the old Sabean and Hymyaritic civilizations of 1,000 or 2,000 years B.C., of which Mr. Ingrams spoke. Perhaps it started with the Minean Empire, on the eastern border of Yemen, and its capital, Ma'in. Later came the Sabeans with their capital a little south, at Marib; followed by the Katabaneans, whose centre, Timna, was at the south-eastern corner of the great desert. And lastly, perhaps, the Hadhramis, whose early capital may have been the much disputed Shabwa. These people built in stone, and their buildings were several storeys high and of very fine dry masonry. Many are the ruins covering the western territory between Aden and Hadhramaut and to the north in Yemen. But also in Hadhramaut itself, further east, there are vestiges of towns and temples, in the main valley and the side valleys; great plans of garrison cities, and remains of castle and palace walls in beautifully executed stonework, all erected perhaps some 2,000 years ago.

341 333 With such a tradition it is not surprising that something is still found in the present day, and although the Hadhramis have not continued the stone masonry and have turned mainly to sun-dried mud bricks, their achievements are of remarkable interest.

101 342 Reviewing the various groups of the population, there are the bedouin who still live by camel transport, the sand bedouin of the desert who live in simple black camelhair tents, and the bedouin mountain tribesmen who live on the arid plateaux. The latter are rugged and tough, like the country round them. Their life is hard; it is scorching hot without any shade in the day, bitterly cold at night at 6,000 feet. They still build their low windowless huts with brushwood roofs with the stones of the plateaux in dry walling. They carry on in their primitive way the stone tradition which has been lost elsewhere in the eastern area.

361 311 342 The next class of inhabitants we meet are the remote valley bedouin, who live in rather better circumstances. They do have a little grazing, cultivate a little land where they grow millet called dharrah and a sort of little cucumber-tomato called faguws. They live in the earthen beds of long-dried-up rivers that have a flood from the hills about once a year. They have grown lazy like everyone else, and they build their little castles
342 of mud bricks with a base of rough stones from the river-bed. A passage down the centre leads from the entrance door with almost windowless rooms for storage either side to a stair leading to a sheltered roof terrace.

121 present condition. It is not easy to illustrate that with lantern slides, but I wanted to use the illustrations mainly to enable you to see some of the differences between each division, something of the nature of the country, the appearance of the people and, above all, the architecture.

THE DIVISIONS OF SOUTH-WEST ARABIA

● 101 175 From an Arab point of view, in geography and history South-West Arabia consists of two countries, the Yemen and the Hadhramaut, but actually to-day its four distinct areas are the Kingdom of the Yemen, the Western Aden Protectorate, the Hadhramaut or Eastern Aden Protectorate, and the Colony of Aden.

175 631 In Islamic times and until the eighteenth and nineteenth centuries, the Western Aden Protectorate and Aden were part of the Kingdom of the Yemen, but various governors and sheikhs of the Western Aden Protectorate only held an uneasy allegiance to the Yemen and broke away as practically independent units. They remained independent until they concluded treaties with His Majesty's Government, mostly last century. Thus the Aden Protectorate gradually grew up. What is now the Colony of Aden was captured from Lahej in 1839 or ceded at later dates. Towards the end of the nineteenth century treaties were made with the coastal chiefs of the Hadhramaut. In 1914 a British sphere of influence in South-West and South-East Arabia was arranged with the Turks. The Turks had twice occupied but never fully conquered the Yemen, and their insecure rule came to an end after the last war, when the Imam became independent.

In pre-Islamic times the Hadhramaut was for a period an independent kingdom. From the time of the Prophet's mission until the ninth century it submitted uneasily to the rule of the Caliphate, and then became independent again, though for periods during succeeding centuries—until the thirteenth century—it was claimed by the Yemen. There was a final short period of Yemeni domination at the end of the seventeenth century, but the Zeidis were finally turned out in 1704. The Hadhramaut remained independent until 1888, when the British Protectorate over the Qu'aiti started.

Down to 1937 the Aden Protectorate, often known as the Nine Cantons, and the Hadhramaut were treated as two ill-defined entities, but as the treaties with the chiefs of both were similar, the two were united as one protectorate by Order in Council that year. When, however, a forward policy in the Hadhramaut was started in that same year, they were again considered separate for administrative purposes, and the old Aden Protectorate was called the Western Protectorate and the Hadhramaut and Mahra country the Eastern.

631 There are such great differences between the Western Aden Protectorate and the Eastern Aden Protectorate that they should be considered separate areas when one is thinking of the divisions of South-West Arabia. Indeed, the Eastern Aden Protectorate could well be considered as two areas itself—the Hadhramaut in the west, and in the east, linked with Socotra, the Mahri country, much more primitive than the Hadhramaut and probably more primitive than the Western Aden Protectorate. It has

622 the Upper 'Aulaqi Sheikh. Of the Subeihi Sheikhs, the Barahimi, the
631 Atifi, and the Rifa'i have treaties. The reason for the large number of
648 treaties was the desire to protect the land frontiers of Aden from incursion by foreign powers and from tribal assault. But the haphazard way in which the treaties were entered into has been responsible for a lot of confusion, because the policy has extended gradually from merely interest in the security of Aden to the welfare of the tribes themselves. When the treaties were made the country was largely unvisited. Chiefs came down to Aden, and on explaining their importance were given treaties. They were induced to do so by the fact that treaty chiefs were given stipends and presents and entertainment. But when the Government decided to stop giving treaties as freely as before, there were still a number of chiefs as important as those who had had treaties and the importance of many of the treaty chiefs declined. They died, and their successors were not men of the same personality. So that there is good reason for revising the treaties, and this is now often under consideration, though there is a good deal of difficulty about it.

All these treaty chiefs are juridically of the same status. On the plane of precedence the Sultan of Lahej comes first with a salute of eleven guns and the title of Highness, the Amir of Dhala, the Fadhli Sultan, and the Lower Yafa'i Sultan have nine-gun salutes. But, apart from Lahej, none of these kingdoms can be said to have a government and there are wide ranges of differences of authority between them. Indeed, some of them are totally without authority. Some have several thousands of tribesmen and subjects under their normal authority, some have perhaps no more than a few dozens. The main feature of the protectorate for the last century or so has been anarchy, and the population from Sultans downwards is to an overwhelming extent tribal. There are no mercantile centres of importance and no cultural centres at all. There are few Seiyids, comparatively speaking, and their standard of learning is much lower than in Aden or the Hadhramaut, from which latter they most of them originate. Apart from Lahej there is not a town in the protectorate of any great size or importance, and the make-up of the treaty chiefdoms outside the 'Abdali State does not lend itself to the building of governments at present, and few of them have the potential sources of sufficient revenue to do much in that way.

101 Historically, of course, the Western Protectorate was never a province of Arabia. The provinces of South Arabia were Yemen, Hadhramaut, Shihr (which meant the Mahra country), Dhofar, and 'Uman, and the Western Aden Protectorate is really part of the dusty skirt of the Yemen.

000 Politically, therefore, the set-up is not very promising. The best chance of making a country of the protectorate is by encouraging federation between different areas. It is probably not possible for it to become one country with the Sultan of Lahej as its leader, though his group will probably always tend to be the more important. He is already the suzerain of the Subeihis and the Haushabis, and has intervened successfully at times in the affairs of the Fadhlis, the Amiri, the Yafa'is, and the Lower 'Aulaqis. The Amiris, with the Quteibis and Alawis, could, from a geographical point of view, naturally federate with his bloc, but the

behind it, and not the high mountains of the Yemen. Its height above 33
the sea-level nowhere exceeds 6,000 feet and is generally not more than 3,500. It has therefore no regular rainfall.

Then, as regards treaties, while the W.A.P. has a total of about thirty- 648
five chiefs in direct relation with His Majesty's Government, the E.A.P. has only seven, of which one, the Kathiri, is comparatively recent. The reason is that in the E.A.P. all that was required was to keep foreign powers off the coast. All the six original treaties with E.A.P. rulers were with coastal chiefs. Starting from the west, 'Irqa and Haura are only small villages. The two Wahidi Sultans come next, then the Qu'aiti, the largest of them all, whose state to-day covers some 50,000 square miles, and then the Mahra, which includes Socotra Island. While the W.A.P. is historically part of the Yemen, and has now a new and natural capital in Aden which supplies it with all its requirements, the E.A.P. is historically and geographically detached and has a local commercial capital in Mukalla, but looks to India, Singapore, and Java for its cultural and social contacts.

The Hadhramaut is historically and geographically a country in itself, 101 ●
and consists of the Wahidi Sultanates, with the two little Sheikhdoms of 'Irqa and Haura, which are really ports in the country of the Dhiyeibi tribe, who are a Wahidi tribe, and the Qu'aiti and Kathiri States. I propose not to say anything more of the Mahra country because as yet little is known about it, though in the last year or two more has been learnt of Socotra.

You will have gathered, I think, that, owing to its desert nature and 241
lack of rainfall, the prospects of the development of agriculture in the 311
Hadhramaut are not very promising, and as the various explorations that have taken place to date have not discovered any mineral resources, it does not look as though the economic future is very bright. The best agricultural areas are Gheil Ba Wazir, on the coast, where Hamumi tobacco is very successfully grown, and this brings in a revenue of about Rs. 200,000 a year to the state, and Meifa, in which conditions have been considerably improved in the last few years and where some further development is possible. It was hoped that the alluvial silt of the Wadi Hadhramaut would prove a fertile area for wide development if water could be found, but experiment has shown that it is largely brackish and, bearing in mind the desert surroundings, it is probable that any further supplies of water which boring might discover would not be sufficient to wash out the salt. It is unfortunate, too, that the bulk of the population, 565
the seiyids and tribesmen, do not take to working on the land themselves, 463
as do the tribesmen of the W.A.P., but rely on dhafa, a class of poor townsmen who are almost in the position of serfs. These dhafa lived by building the palaces of the rich and working their wells, but the fall of Singapore and Java cut off the supplies of money from the Far East so that the rich could no longer maintain them. The beduin had lived by carrying supplies from the coast to the interior, but with the falling off of imports they too suffered. On top of this catastrophe there was a seven- 731
year drought from 1937 to 1944, which meant the loss of crops, flocks, and 50 per cent. of the working camels, so that between the difficulties of

A JOURNEY IN HADRAMAUT

This article, originally printed by the Royal Geographical Society of the Netherlands, has been translated from the Dutch.—*Ed.*

● 101 Hadramaut is a part of Arabia about which very
little is yet known. It was celebrated in antiquity as the
land of frankincense and myrrh, and the great trade route
from India to the ports of South Arabia and thence
through Hadramaut, Yemen and Nejran to Egypt and
Syria, brought prosperity and culture. Lying on the
border of the Sabæan and Minæan kingdoms, Hadramaut
appears to have adopted many of their civilizing elements,
and yet to have maintained its own independence.
After the decline of the Sabæan kingdom and the civilization
which flourished there, Hadramaut also sank into
poverty and ignorance. In this respect Islam appears to
have brought but little change. After the destruction of
167 the irrigation works, the poverty became terrible, and
735 the country was scarcely able to provide a meagre subsistence
even for a very small population. Even centuries
ago this led the most enterprising of the men to
seek for themselves a better livelihood in foreign lands.
167 The men of Hadramaut wandered off to the east coast
186 of Africa, to the countries around the Red Sea as far as
Egypt, to British India and to the Dutch East Indies.
Their women never went with them, and the men
remained firmly attached to their poor, dry and intensoly
hot native land. In foreign lands the people of Hadramaut
have preserved their own characteristics up to the
present day, and have never become assimilated to the
peoples among whom they lived, endeavoring to return
at some time to their native land, and sending their male
children to Hadramaut for their education, if they could

484 438 passes Gheil Ba Wazir, a well-built walled town and the headquarters of the
[463 Hamumi tobacco-growing industry. The most skilful diggers of wells and
512] irrigation channels and tunnels come from this place and the system of water
which irrigates the tobacco plantations is extremely thorough.

361 Shihr is an ancient town. Its present walls are not old but there has been
438 a town on this site for at least eight hundred or nine hundred years, and the
529 principal coastal town of the neighbourhood has been hereabouts for a great
deal longer. Mukalla of course is much newer. Shihr is an important fishing
centre and vast quantities of fish are brought in daily to be sun dried for up-country consumption or eaten fresh locally. Weaving, dyeing, and mat making
are minor but locally important industries. About 7 miles from Shihr is
Tubala which has been built on a hill over sulphurous springs. This place
has won local renown for its sulphur baths and quite a number of rheumatic
sufferers have visited it. Hami, farther along the coast, has an even larger
number of hot springs, but the picturesque site of Tubala suggests the possibility of a Spa hotel, easily accessible by car from Shihr, and we have rather
prematurely considered the positions of the Pump Room and Concert Hall
in the Spa Gardens. In view of the progressive ideas of His Highness and the
Seiyids in the interior, the provision of a few hotels is not an unlikely development before long, and the country will be an ideal winter resort. Shihr is the
[504] principal market for the whole of the eastern Hadhramaut, including all the
Kathiri country, and its imports by sea are very considerable, although it is
worse off for harbour facilities than Mukalla, as it is nothing but an open
roadstead and has no jetties; but apart from the local Aden steamers even
ocean-going steamers call there as well as at Mukalla.

619 Most of the carrying trade is in the hands of the great Hamumi tribe,
438 which has no real villages of its own and extremely few dwelling-houses, but
which owns a very large number of camels. The chief of the tribe also owns
a great quantity of date palms in different parts of the Hamumi country. I
have recently done a considerable amount of flying over Hamumi country
which extends over about 3000 square miles and is now well known to the Royal
Air Force.

487 When we first went up the road to Tarim in November 1936 the car road
101 was of course not completed and some 20 miles northwards from Shihr
438 there was a gap which had to be traversed by donkey through Ma'adi, the
142 country of the Ba Hasan Tanbulis who had steadfastly resisted the attempts
of Seiyid Bubekr and the Al Kaf family to complete it. These Ba Hasan
[244] Tanbulis are allied to the Hamumis and are nicknamed Tanbuli because
they are the only people in the whole of the Protectorate who grow betel nut
and pepper vine, though Ibn Batuta speaks of it at Dhufar a good deal to the
east, and I expect it exists there still. There is nothing much in the countenances of the Ba Hasanis to make you think they are related to the Hamumis,
for as a whole the Hamumis are fine-looking men and uncouth is a mild word
to describe the general run of Ba Hasanis. Hamumis themselves have said
to me that they are not human beings, and an Arab friend, when we were
looking at some of the more primitive of them, said to me: "They only want
tails and you would say they are monkeys." However they grow on you as I
daresay monkeys do after a time, and I am now quite fond of them. When

WHEN

we first went up there they[1] charged us two dollars for every skin of water we 435
took and a dollar for four coconuts, which we were reduced to buying as we 609
had no other food and were stuck for a couple of days waiting for cars from the Hadhramaut. On that first visit one very nearly shot me for trying to take his photograph, but now he is more than ready to pose. During the two nights we were waiting for cars the Ba Hasanis were a little nervous as they [7!2]
had murdered some one shortly before and were expecting an attack, so we had to build rough stone forts. When we had lent a hand we suggested that we should be paid for our labour as they had charged us for everything, but they did not like the idea and spent the night on sentry go droning monotonously to keep themselves awake. One good lady of the Ba Hasanis dresses 135
as a man with dagger and all, and likes to be called Sheikh Salim. [illegible]
She is the 362
only one of the women who does not veil. The habit of veiling varies a lot through the different tribes of the Hadhramaut and quite a number of them go uncovered.

When the peace was established it became possible to complete the Al Kaf 491
road and it was opened by Sir Bernard Reilly in July last. It is now a toll 651
road administered by a Board and half its revenue is being accumulated for 444
capital works and improvements and half is being spent on maintenance. The maintenance expenditure is becoming very heavy as the daily buses do a lot of damage. The fees for the use of the road are designed not only to give revenue but also in conjunction with minimum fares to protect the Badawin camel traffic. Indeed goods are not allowed to be carried by road unless they are perishable, too heavy for camels, or urgent, in all of which cases the freight charged has to be higher than that which would be charged for camel transport.

It is about nine and a half to ten hours' solid driving from Shihr to Tarim, though of course one usually stops for a meal and that makes it about twelve hours. After leaving Ma'adi the road runs along the well-named Jol al Fiqra or Backboned Plateau, a ridge from which magnificent views to the sea 20 to 30 miles away and over deep wadis are obtained. After that the scenery tends to become monotonous, particularly when you have done the drive a dozen times or more, as it dodges endlessly round flat topped hills and wadi heads, and after the '*aqaba* of Ma'adi the remaining 130 miles or so are a series of levels from which you climb or descend by quite modest hills. Two hours on from Ma'adi you come to Reidat al Ma'ara, the country of the 101 ●
Ma'ara tribe, a collection of small scattered villages in country intersected 312
by shallow wadis which offer some chance of cultivation. There are some 691
wells, but the people depend very largely on *qarifs*, open water-holes built to collect the rain-water. The Ma'ara, who are friendly folk, are also distantly related to the Hamumis. They never give any trouble though there are one or two of them who are terrific litigants, and are always coming to see me in Mukalla or the Hadhramaut about cases which I have had investigated by several independent tribunals with invariably the same result. Most of these squabbles are land squabbles and that is a source of the greater part of the litigation in the Hadhramaut.

Reida is the place where one generally stops for lunch, as it is very nearly 000
half way. The pleasantest place I think is under a tree near one of the *qarifs*,

[1] [THE BA HASAN TANBULIS -- ANALYST]

080 and there was a general desire for peace in order to get on with the work in the fields.

080 My wife was accompanied by Seiyid 'Alawi al 'Attas and Jemila, a devoted maid servant of the family, who perched precariously on the back of my wife's camel singing Badawin war songs. My wife learnt some of them and they proceeded up the wadi singing duets. Besides being an amusing companion Jemila was a very useful one, for she proved an excellent lady's maid and a masseuse as well. Seiyid 'Alawi has married a tribeswoman, so the party stayed at Zeila in the house of his brother-in-law, one of the principal Ja'da chiefs. Like many Ja'dis their host had been to Java, but the only sign of his travels was a bicycle which he had brought back with him and which he said he
619 preferred to a camel. From Zeila they rode through many small villages to
754 'Anaq belonging to the Al ash Shaibi, who are credited with possessing the Evil
361 Eye and consequently shunned as much as possible. Seiyid 'Alawi thought
342 it prudent not to mount his camel till the village had been left well behind,
778 in case he was made to fall off by some evilly disposed person. They spent a night at 'Amd, which is almost at the end of Ja'da territory, for a little farther up the wadi the Madhi tribe have their habitat. All the villages in the wadi are much alike with a few three- and four-storeyed houses set amongst smaller ones, and most of them have well-built tanks for catching rain-water: Particularly in the left bank there are many dug-out caves, largely used now for habitation and grain stores. Miss Caton-Thompson says that these were probably all Himyaritic tombs. I think some cave dwellers she met were rather put out when she told them they were living in tombs. Many of the Al 'Attas family, who have much influence over the Ja'dis, have been canonized and their domed tombs are objects of veneration in several villages. My
080 wife's appearance was taken for granted at 'Amd, where she spent a night with women who had been to Java and had seen European women before. They had brought back a few momentos of their travels and impelled by the same spirit that makes us hang Eastern curios on our walls they had hung up a pair of cheap European high-heeled slippers for the admiration of their untravelled friends.

172 From 'Amd they returned down the wadi following the left bank and passed
578 many ruins, most of which covered low spurs jutting out from the cliffs. At Husn Ba Qasm there are ruins known as 'Adiya Qudha'a which may indicate the site of what was once the principal town in the wadi, as in the days before Islam it was called Wadi Qudha'a. Near the large village of Bateh they passed the time of day with a man who spoke to them from a second-storey window of his house as he dared not go out, for he was carrying on single-handed a war with all his neighbours. Like many others with whom my wife talked he asked for peace. Another had said "We want peace, we're sick of fighting. A man works in his fields and is shot dead—what's the use of it?" And another stopped them and said: "A country without a government is not a country. Bring us peace and settled government."

361 Returning to Shibam, which is of course the principal Qu'aiti town of the
101 interior, there is west of it past Al Qatn and as far as the junction of the Wadi Du'an a bloc of Yafa'is, with a few Kathiris surviving in such places as Ajlania on the junction itself and also in the Wadi 'Amd. These Yafa'is have been

settled here for several centuries, for as far back as the beginning of the 361
sixteenth century Bedr Bu Tuweirak, the well-known Sultan of the Kathiris, 101
whose chain armour and shield has recently been found by the Kathiri Sultan
in the palace at Seiyun, imported Yafa'is together with Zeidis from the Yemen
and Turks as mercenaries. In course of time the Qu'aiti dynasty arose from
these mercenaries and became the principal power in the country. So long
have they been settled here that they are now genuine Hadhramis, and like
the rest of the Hadhrami tribes are strongly in favour of the present peaceful
arrangements. These settled Yafa'is are known as Thelud to distinguish
them from the Gharib, the foreign Yafa'is, who still come from the Yafa'
mountains in the western part of the Protectorate and serve a while as soldiers.
It is among these latter Yafa'is that those who oppose the peace are found; for
they are great usurers and have for long made a living from oppression of the
poorer classes; and they realize that with the establishment of good order and
justice they will not have the same chances in the future.

Al Qatn is about the farthest west that there is extensive cultivation, and 311
it was a marvellous sight last May to see the whole width of the wide wadi 619
green from side to side. Beyond the Yafa'is westward are the Nahd who
extend practically to Al 'Abr. They live entirely in the wadi and in the eastern [233]
part of their territory are settled; and in the western, where there is little but
sand, are Badus keeping flocks. Their capital is Qa'udha where lives Hakim 622
Mbaruk, the very fine old chief with a wide and enviable reputation for dis- 701
pensing real justice. The Nahd are a well-built tribe and the elders, of whom 728
there are many, have enormous bellies and resonant voices. From the Nahd
we have recruited fine young men for the Qu'aiti Sultan's new camel-lancer
bodyguard, and very well they look in their scarlet and blue uniforms. I
shall never forget the day when the Nahd signed the peace treaty. They
had lived in trenches and imprisoned in their houses for years and they all
came out at once and there were many reunions.

North of the Nahd in the steppes between the wadi and the Rub' al Khali 619
is the country of the Sei'ar tribe. We travelled into their territory in 1934 721
and at the beginning of 1937 when I was travelling round obtaining signa- 728
tories to the peace treaty, practically every Hadhramaut tribe, asking who
had signed and with whom they would be able to consider themselves at
peace, ended up by asking "And the Sei'ar?" I do not think there was a
single tribe in the Hadhramaut among whom the Sei'ar had not looted or
killed, and their reputation is generally bad throughout Southern Arabia,
for they are cowardly folk and are fonder of stealing by night and murdering
by treachery than by taking and killing in fair fight. Some of the Sei'ar signed
the truce straight away, but others later on in the year looted over forty
camels from the Manahil, and public opinion demanded that something
should be done about it. Arising out of this matter the whole of the Sei'ar
country was explored from the air and by this means we were able in three
or four reconnaissances to discover the lay-out of their country and incidentally
to examine the northern limit of the steppe and the desert.

I accompanied all these reconnaissances, of which the first were made in October last year. So that we might have something we knew to start with, we followed first of all the route which my wife and I had taken before. From

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

133 ocean escarpment, but in the Hadhramaut they intrude for over 120 miles to the northwards. Beyond them and between them and the southern edge of the sands is a wedge-shaped plain narrowing westwards and falling from south to north and from west to east. The edge of the sands at Mugshin is about 490 ft., at Shisur about 935 ft., at Shuait 950 ft., and to the west not improbably rising to 2,000 ft. or more in the neighbourhood of the Najran. This plain is crossed by dry wadi beds, or what Burton calls "fiumura." They take their rise in ravines deeply eroded in the limestone of the mountains and they become more shallow as they run northwards, until, as they approach the sands, they are almost indistinguishable from the steppe in which they are merely shallow depressions marked here and there by scrub. These wadis [132] are the arteries of approach for Badus journeying from the mountains northwards. They are evidence of a very different climate from what now prevails, the deep gorges are doubtless the result of torrential rain action. To-day the country is extremely arid, and rainfall is slight or negligible.

Arabia is said never to have had an ice age, so that when the territories of the higher latitudes of the Northern Hemisphere lay beneath an ice cap, Arabia must have enjoyed a pluvial period, and it is from this time that these great gorges running northwards on the desert side of the South Arabia escarpment possibly date. I picked up many fossils on the edge of the sands, which must have been washed down in bygone ages. These were of limestone formation and have all been identified as belonging to the Middle Eocene period. The tradition of ancient trade routes across what is now almost a prohibitive barrier of sands, should not therefore be dismissed as unreasonable: it may connote that a very early civilization 172 existed in this region. Indeed caravan tracks of great antiquity were pointed out to me in 138 lat. 18° 30′, long. 52° on the very edge of the sands and leading on a bearing of 325° into what is now a drought-stricken waste of sands. The Badus called this "the road to Ubar," a town which they say lies buried, according to their tradition, beneath the sands that are ever encroaching southwards. Whether the words "Ubar" and "Ophir" have any sort of connection it is impossible to say, but the alleged site of this buried city is on a direct line from the frankincense country of Dhufar to the most probable site of Gerrha on the Persian Gulf, and to Petra in Nabathaea, the great marts of the classical geographers.

[171] Other archæological remains are the old ruined townships of the plain of Dhufar and the trilith monuments I discovered in the frankincense country just over the Divide.[1] The former would appear to preserve a link with ancient Abyssinia, for the characteristic architectural feature is a monolithic column which, according to Bent, is common to that area, but is nowhere found being made to-day in Arabia. As regards the significance of the trilith monument, accurate memory of it has faded from the tribal mind. This brings us to the inhabitants themselves.

101 The nomadic tribes living in the Southern Steppe are Bait Kathir, elements of the Mahra, 619 Manahil, Awamir, Sa'ar and Mashai (Bal'Ubaid). In the mountains in northern Hadhramaut 000 and the hinterland of Aden are two other interesting types, Hamumi and Yafi'i. With the

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[1] For a detailed account see "Among Some Unknown Tribes of South Arabia," *Journ. Roy. Anthrop. Inst.*, vol. xiv, 1921, pp. 107 *seq.*

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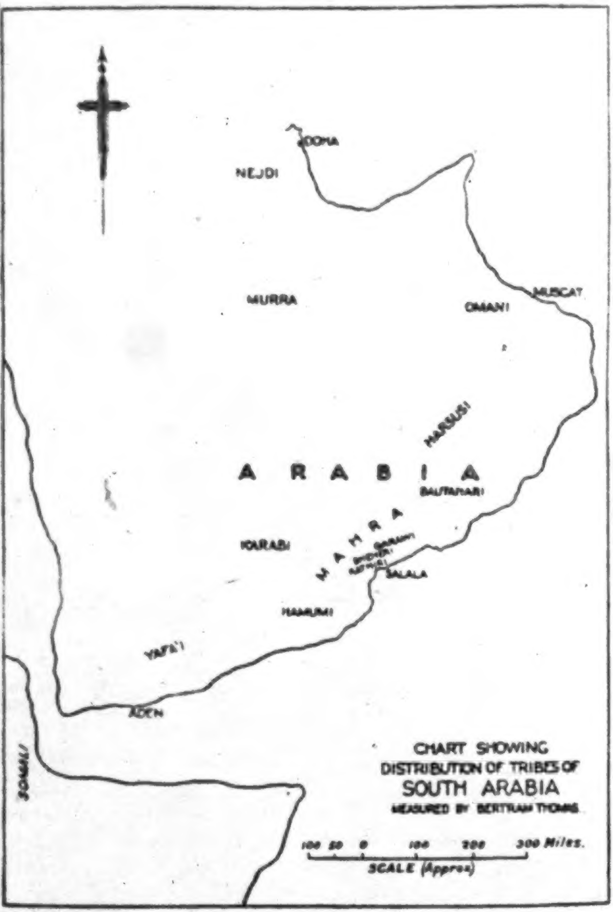
DOHA
NEJDI
MURRA
MUSCAT
OMANI
HARSUSI
ARABIA
BAUTAHARI
MAHRA
KARABI
SALALA
HAMUMI
YAFA'I
ADEN
SOMALI
CHART SHOWING
DISTRIBUTION OF TRIBES OF
SOUTH ARABIA
MEASURED BY BERTRAM THOMAS
100 50 0 100 200 300 Miles.
SCALE (Approx)

MAP.
(*By courtesy of Messrs. Jonathan Cape.*)

191 With the exception of the Mahra all[1] these tribes speak Arabic and Arabic alone, and yet some are types
141 clearly distinguishable from the northern Arab, and indeed those I measured are all brachycephals. The very word "Arab" is used in the desert to denote "people" instead of having the particular racial connotation which we give to it. More than once I have been asked "From what Arabs are you?" by a native, who was conscious that I was of a different race from himself.

144 Whether these Arabic-speaking South Arabians are indigenous or come from elsewhere is a question for anthropologists. In this connection, the Preface to Wyman Bury's book *Land of Uz* is of interest. That Preface, written by Maj.-Gen. Maitland who was British Resident at Aden at the beginning of the present century, declares the writer's opinion as follows:—

> "The people of Arabia belong to two distinct and apparently quite different races. The common idea of the Arab type is tall bearded men with clean-cut, hawk-like faces. The Arabs of South Arabia are smaller, darker, coarser featured and nearly beardless. All authorities agree that the Southern Arabs are nearly related by origin to the Abyssinian. Yet strange to say it is the Egypto-African race who are the original and 'pure' Arabs, while the stately Semitic of the North is *Mustareb* . . . one who is Arab by adoption and residence, rather than by descent."

101 But I am concerned here with a group of non-Arabic speaking tribes more distant in habit
361 of life still from the familiar Arab, tribes of whom neither Burton nor Maitland could have
had any personal knowledge, tribes whose members have seldom made the pilgrimage to
Mecca, tribes for the most part settled in the Qara and Al Qamr mountains of the Central South
619 where they breed cows and gather frankincense. To the list given in my previous paper, viz.,
Qara, Mahra, Shahara, Bauthāra and Harasīs should be added Barahama, Bil Haf, Afar, and
Bit Istait (Bait ash Shāikh). Except for those elements of the Mahra that are nomadic, and
for the nomadic Harasīs and Afar and the fishing tribe of Bautāhara, the remainder form a
bloc of settled mountain society with a common and a unique culture.

191 The four languages of this group have been mentioned in the paper under reference. Of the additional tribes the Afar speak a language which is a variant of Mahri, called Aforit, and is said to be the same as that spoken by the Harasīs. The Bait ash Shaikh (Insakht) use the Shahara tongue and are thought to be collateral with the Shahara and once to have co-inhabited the great port, now a heap of ruins, of Rubat (Ariyot). Balhaf, a rather nondescript tribe, owes allegiance to no faction but is Mahri in speech.

DRESS AND DYE CUSTOMS.

291 The men wear a single sheet wound round to form a skirt short to the knees and then
brought diagonally across their bodies and thrown over one shoulder; women a single loose-
falling black gown usually green with age and black muslin head-wrap which falls about
301 shoulders and neck; they are mostly unveiled. The use of indigo for smearing their bodies
302 and impregnating their clothes is common to both sexes. It gives their faces a purple hue.
771 There is a local dye from a tree called *huwair*, but much of the indigo comes from India.

[1] [Bait Kathir, Mahra, Manahil, Awamir, Sa'ar and Mashai -- Analyst]

000 ness of its soil, which makes the greatest demands upon the physical and mental powers of endurance of the explorers, while it seems to promise little advantage to the western spirit of enterprise. Yet western science does not labour only in pursuit of material profit and is not, in the long run, held back from its aims by arid deserts. It is, however, not only the difficulties of climate and soil that deter the explorer in Arabia, but rather the xenophobia of its inhabitants, which often takes the form of religious fanaticism, and which has cost many a daring European scholar his life.

In this regard, as an indirect result of the World War, a considerable improvement has come about. In that great dual-monarchy of the Hedjaz and Nedjd, with its dependencies, anyone who enjoys the protection of the powerful Wahhābī ruler, Ibn Saʿūd, can travel and explore in safety, and the same is true, in the fertile district of the Yemen, for those, who are received as guests by the forceful Imām Yaḥyā. Both enlightened rulers recognize, to a certain degree, the importance of the scientific exploration of their country and throw open their borders to visitors from the West, under certain conditions prompted by caution. By degrees, their subjects have become accustomed or are even reconciled to the sight of these foreign intruders, formerly so much abhorred. On the other hand, in the large areas of the peninsula, which are not under the control of such energetic rulers, the foreigner will at best, by the payment of money, be able to procure some guarantee, though not always of a reliable nature, for the safety of his life and property; but he will often find, when he has covered only a few miles, that, owing to the division of the inhabitants into innumerable, small, political entities, which are mostly at enmity with one another, he is obliged to negotiate with new tribal or district chiefs, whenever at least their fanaticism does not flatly deny him passage.

131
101 To these inhospitable territories belongs, or rather belonged until very recently, the remarkable valley-complex, that stretches out in the middle of Southern Arabia, parallel with

the South coast and separated from it by a mountain range, 131
the country of Ḥaḍramaut. The name occurs already in the 101
Book of Genesis; in ancient times Ḥaḍramaut was famous for its exports of incense and myrrh; ruins and inscriptions from pre-Muhammadan days bear witness to a past greatness and prosperity.

This prosperity of bygone days has, through all manner 721
of unfavourable circumstances, given way, centuries ago, to 167
a pitiable decline. It is true that Islam found an early entrance here and that Muhammadan science has, amongst a certain class of the population, zealous devotees, but the political discipline of this religion has not succeeded in creating Ḥaḍramaut into a realm of peace. The endless tribal wars, which divide the people, make the land practically inaccessible to foreign visitors, even if they are Muhammadans, and at the same time prevent the inhabitants themselves from extracting from their native soil what it could yield to a peacefully labouring population. Because the Ḥaḍramīs are not lacking in ability, which often attains ~~rich~~ maturity under more orderly conditions, many of them have for centuries swarmed to the Yemen, Egypt, Syria and, during the last three centuries especially, also to India and Netherlands India. Of all parts of the Arabian peninsula, Ḥaḍramaut is pre-eminently the land of emigration.

In Netherlands India they have even, in earlier times, 167
succeeded in founding sultanates (e. g. Siak, Pontianak), but 114
now they content themselves with trade and money transactions. Some of them, having become wealthy, return to their own country, but others prefer to enjoy, away from the disturbances of Ḥaḍramaut, the pleasures that are there unattainable. Millionaires are also to be found amongst this fluctuating population of Netherlands India, which numbers seventy to eighty thousand souls. Mr. L. W. C. Van den Berg, adviser to the Netherlands India Government, in 1886, published a book, which, besides statistics of the Ḥaḍramī settlement in the East Indian Archipelago, contained also a description of the native land of these immigrants, compiled from information collected from them in Java. In the 19th

E. Glaser did research in the Yemen for a few years, but 114
after returning home, died before he had worked up all his
copious and valuable material. It is only now at last that steps
are being taken towards publishing the greater part of his
scientific legacy. H. Burchardt was murdered whilst in the
midst of his explorations. Before them Halévy travelled in the
disguise of a Yemenī Jew through the otherwise unexplored
districts of the Djōf and Nedjrān. He thus had the chance of
seeing the land of Saba and the remains of the famous dam
of Maʾrib, but had to return too soon to do more than raise a
corner of the veil which still hangs over that land of "the
Queen of the South". Though a great work has been accomplished by many a learned explorer the standard works on
the Yemen are still to come. May they soon appear![1]

Ḥaḍramaut was, at one time, closely connected with the land 131
of the Yemen. The name itself really belongs to the broad 10 [illegible]
Wādī[2] Ḥaḍramaut, with the towns of el-Qaṭn, Shibām, Sēwūn 103
and Terīm. In Sabaean times, this wādī, many miles in width, with its fertile loam soil, must have been a veritable paradise on earth, thanks to its highly developed system of dams, reservoirs and irrigation channels. Enough still remains to make it understood that the surrounding districts down to the southern coast, with the harbours of Makalla and esh-Shiḥr, were included in the name of the most famous part: "Ḥaḍramaut". In the following pages, whenever "Ḥaḍramaut Proper" is meant these words are used.

The name of Ḥaḍramaut occurs as early as the book of 101
Genesis, chapter X, 26 ("Ḥāṣarmāweth" contains the same radicals as Ḥaḍramaut). Different opinions exist as regards

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[1] The work of Dr. C. Rathjens of Hamburg and of my travelling companion Dr. H. von Wissmann, published by the University of Hamburg, marks an important advance in the history of the exploration of 'Arabia Felix'. Part 1 has already appeared. *Rathjens-v. Wissmannsche Südarabien-Reise.* Band I, *Sabäische Inschriften.* Bearbeitet von J. H. Mordtmann und Eugen Mittwoch, Hamburg, 1932.

[2] A *wādī* is a, generally dry, river-bed.

101 the meaning of this name, but none of them is scientifically established. The Ḥaḍramīs themselves have several etymologies, but give the preference, nevertheless, to that which is connected with their national Prophet, Hūd. The last words of Hūd, when he reached the end of his earthly life, and the people of ʿĀd, who then inhabited the land, were not yet converted by his preaching, are said to have been: "*ḥaḍara 'l-maut*", "death has come". This referred as much to himself as to the people of ʿĀd, who were destroyed by Allah.

101 In Roman times Ḥaḍramaut was included in the term
457 "Arabia Felix". Was it not known then as the country of the aloë, of incense and myrrh? And did not the great trade route from the Indies to the coasts of the Mediterranean pass from the ports of Southern Arabia through Ḥaḍramaut to Yemen, and thence northwards to Egypt and Syria? The territories of the Sabaean and Himyaritic kings must have extended as far as the wādīs of Ḥaḍramaut. When those kingdoms collapsed, when their splendid irrigation works vanished, and when civilization perished, the desert gained the mastery; the great works which once existed here were covered for centuries by the sand-dunes piled up gradually by the hot winds of the desert. Unity bro[illegible] down, civilized peoples could no longer maintain their existence and their place was taken by the sons of Ishmael "whose hand is against every man". From that time onwards the Yemen and Ḥaḍramaut led their own life of struggle and poverty; the fructifying contact between the
114 two regions was broken. Glaser, indeed, once turned his eyes in the direction of the wādīs of Ḥaḍramaut and actually made the first sketch-map of the country between the Yemen and Ḥaḍramaut, from data collected by word of mouth from the Bedouins. But the few explorers who desired to investigate Ḥaḍramaut realized that the way there must lead, not through the Yemen, but by way of the seaport towns on the southern coast of Arabia.

Adolph von Wrede was the first scientific traveller who succeeded in penetrating into the region of Ḥaḍramaut and in

9:Dunn S-4 (1952)1952 Ml Middle East :

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CHAPTER VIII

COTTON IN ARABIA

Arabia is divided into numerous groups, most of which are actually principalities. The boundaries of the subdivisions are ndefinite and so is the authority of the local rulers in most cases. Some of these groups like to call themselves independent countries. One is called a kingdom. Some are called protectorates. The British have exercised the major influence over all these groups for 50 years and still do but in varying ways. One small spot of and actually belongs to the British Crown. 000

ADEN PROTECTORATE

The narrow strip of land along the southwestern tip of the Arabian Peninsula includes a number of territories and dependencies of Arab chiefs which have been organized under a protectorate treaty with the British, and is called the Protectorate of Aden. 101

The Protectorate is about the size of Arizona. It has about 660,000 people, many of whom are nomads. The country is mostly mountainous though there are a few valleys and flood plains capable of cultivation. The Food and Agriculture Organization estimates that there are about 270,000 acres actually in cultivation at the present time. As the plains receive only about four inches of rainfall annually, irrigation is required. Considerable water is available as rainfall in the mountains is rather heavy, approaching 40 inches annually, but facilities are inadequate for catching and directing the water. 133 311 [161]

The economy of the protectorate rests almost solely on agriculture. The principal crops are grains and some fruits, principally dates. While a small quantity of coarse grains is normally exported, the country usually imports about half its bread grain requirements. 241.

COTTON

Cotton has been grown in this area in small quantities for hundreds of years, but never in commercial quantities until very recent years when British interests began promoting production. 248

The following article on the present status and prospects of cotton production in the Protectorate was written especially for this report by the research staff of the Empire Cotton Growing Corporation, London, with the collaboration of Major Congdon, Manager of the Abyan Board in the Aden Protectorate. 114

RECENT HISTORY

241 248

"During the last war to increase the production of food, the old Abyan irrigation system was reopened and the headworks were partially restored under the direction of the Department of Agriculture. The reclaimed areas were used mainly for sorghum, bulrush millet and simsim, but it soon became

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
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munication in the Eastern Aden Protectorate—Scheme D.1373. Of 653
this project the road between Bir Ali and Balhaf has been completed, 491
work is now proceeding on the Meifa-Bir Ali stretch, and a start was 499
made in December, 1950, with the new Jahi-Rubat (Du'an) road.

Further, a road was constructed in the north linking Shibam and Henin with the tribal centre of Reidat-as-Sei'ar on the edge of the Ruba' al Khali and resurfacing of the Wadi Hadhramaut road between Tarim and Qassam, Shibam and Qatn and Ajlaniya and Qa'udha was carried out to facilitate transport in the main agricultural areas.

Considerable help was given by the former Director of Public Works, Aden and the Executive Engineer, Aden, who visited the Eastern Aden Protectorate and submitted valuable reports, with recommendations as to the repair and maintenance of roads, which are being implemented to the extent that local finances and labour resources permit.

Air Communications have also improved in the past two years. 509
A weekly service by Aden Airways Ltd. was maintained between Aden and Riyan (17 miles from Mukalla) and late in 1950 was extended to Al Qatn. The interior of the Hadhramaut is now within reach of Aden and the protracted delays travellers formerly faced are a thing of the past.

Special planes were flown direct from Riyan and Qatu to Hedjaz for the 1950 pilgrimage.

Sea Communications were maintained by occasional visits of 505
coastal steamers based on Aden, and more frequent trips by motor dhows and small powered craft.

Chapter 11: Geography and Climate

SITUATION AND AREA

The Aden Protectorate which can be more conveniently described 101
administratively and geographically by dividing it into two areas, the 131
Western and Eastern, has a total superficial area of about 112,000 square miles. It is bounded on the east by the western boundary of the Sultanate of Muscat and Oman, on the north and west by the Ruba' al Khali (or Empty Quarter) and the kingdom of the Yemen (whose southern boundary was temporarily established by Article III of the Treaty of Sana'a of 11th February, 1934, by which His Majesty's Government and the Government of the Yemen agreed to maintain the *status quo* as on the date of the signature of the treaty), and on the south by the Gulf of Aden and the Indian Ocean. The Aden Protectorate seaboard starts at Husn Murad (opposite Perim) on the west, and runs for 740 miles eastwards to Ras Dhurbat Ali, where it meets the frontier of the Sultanate of Muscat and Oman.

619 The other principal tribes, comparatively much less powerful
than the two foregoing, are: the *‘Amūdi*, in Wādi Dō‘an; the
101 *Nahad*, in the upper Central Hadhramaut: the *Jābiri*, in the
southern side of the main wādi; the *‘Awāmir* and *Tamīmi*, in the
lower Central Hadhramaut, east of the Jābiri; the *Hamumi* and
Manāhil, in the plateau region and the lower Hadhramaut; the
Mahrah, east of the lower Hadhramaut; and the *Wahīdi*. The
Mahrah country, which is a coastal tract, links the Hadhramaut
proper, on the west, with the Qara territory in the western confines
of Oman. The pop. is estimated at about 50,000. Inland, the
country is believed to consist of sandy steppes, but its boundaries
[643] are unknown. The Sultan of Mahrah, who is also ruler of
Socotra, lives at **Qishn,** a rather poor fishing village about 36 miles
361 west of Ras Fartak. **Seihūt,** situated near the mouth of the main
Hadhramaut valley, is a well-built town with many houses of stone,
and is said to have a population of 10,000. **Hafāt** is another thriving
village on the coast from which 9,000 cwt. of frankincense is exported
annually, principally to Bombay.

[643] The Wahīdi, under one principal Sultan and several subordinate
chiefs, occupy the south-western district of the Hadhramaut which
619 stretches from the coast inland to the plateau. They are one of
the least aggressive tribes in the country and have, for the most
part, settled down into peaceful tillers of the soil or herdsmen.
They control 50 miles of coast from Ras el-Kelb to **Bālhāf** (a small
Wahīdi port), and carry on a little local sea-borne trade, having
several good but small harbours, all, however, open to the monsoons.
The total pop. is estimated at over 9,000 souls, including a few Jews.
361 The chief towns are **Habbān,** with some 250 houses and 2,500
inhabitants, a mercantile settlement situated some 12 miles east of
Yeshbum; **Hautah,** 2,000 inhabitants; **Raidah,** with some 1,000
people; and **Izzān** (Hisān), a large village, with a pop. of about 300.

The combatant portion of the population of the Hadhramaut
701 is composed of bands of irregulars, and consists generally of the
members of the tribes and their families, who all know the use of
arms. Some chiefs have in addition a special and more disciplined
guard and corps of armed slaves. Thus the Sultan of the Ka‘aiti
has an army, though somewhat irregular, of from 3,000–4,000 men
and 1,500 slaves, which is mainly in garrison in the different towns
under his authority, including 1,000 maintained at Shiheir; they
are lodged and nourished at his expense and receive a little pay.
The Sultan of the Kathīri is supposed to be able to muster some
7,000 fighting-men and has also about 1,000 armed slaves. There
is no cavalry in the Hadhramaut.

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CHAPTER XV

SETTLED TRIBES OF THE SOUTH

A. Aden Protectorate

1. *'Abdāli*

The Ottoman attack on Aden in July 1915 resulted in the occupation of the 'Abdāli country by the Turks, the fall and sack of Lahej, its capital, the death of the ruling Sultan, and the retreat of most of his subjects to the Aden lines. 101 619 643

Previous to that event the 'Abdāli tribe occupied the country immediately round Aden. Its boundaries extended about 35 miles inland to the Haushabi tribe on the north, to the Fadhli Sultanate on the east, and the Subeihi tribe on the west. Formerly it held the Aden peninsula, until an outrage perpetrated on a shipwrecked crew and the absence of any satisfaction led to the British bombardment and occupation of Aden in 1839.

The Sultan of Lahej, who is the head of the 'Abdāli, still receives a yearly subsidy from the British Government for its occupation of the town of Sheikh 'Othmān, and leases to it a large area of land in the neck of the isthmus. The present Sultan, Abd el-Kerīm ibn Fadhl ibn 'Ali, is a man of 35, of sedentary habits, who has up to the present shown no marked ability. He is fairly well educated according to Arab standards, but knows no English. He is very popular with the tribe. He succeeded his cousin H. H. Sultan Sir 'Ali ibn Ahmed ibn 'Ali, K.C.I.E., on July 13, 1915, when the latter was accidentally shot during the Ottoman occupation of Lahej.

The tribe owes its importance more to its wealth than to its military prowess. It is entirely settled and agricultural, with the exception of the Ahl Bān, who are chiefly pastoral but have arable land westwards in Abiyān near the Fadhli Sultanate. The population is estimated at 14,500.

The late Sultan of Lahej controlled the first stage of the main caravan road from Aden to Yemen up the Wādi Tiban, and maintained armed and fortified posts at Zeida, Sha'qah (Shaka), and 'Anad. He also had a customs post for the Aden traffic at Dār

p. 509

101 el-Amīr. He was then able to put into the field about 2,000 men, who were of doubtful fighting value but strong enough to repel
619 any tribal attacks, knowing that British troops would come to their aid in the event of serious trouble.
643

‘ABDĀLI

Tribe.	*Sub-Tribe.*	*Clan.*
‘Abdāli.	*Ahl Bān.*	*Mūsabein.*
Sultan Abd el-Kerim ibn Fadhl ibn ‘Ali	*‘Udheibi.*	*Mansūri.*
		Sh. Sālih Mansūr.
		‘Ali Mansūr.
		Mohammed Mansūr.

2. *‘Abd el-Wahīd Sultanate*

101 The ‘Abd el-Wahīd confederation lies immediately to the east of the Upper and Lower ‘Aulaqi Sultanates, with whose tribesmen
619 it is at constant feud.

Tribally it is divided into the Sultanates of Bālhāf, Habbān,
622 and Izzān.

The Sultan of Bālhāf, who lives in the town of that name on the sea-coast, is Sālih ibn ‘Abdullah, who used to be officially recognized at Aden as the head of the ‘Abd el-Wahīd confederation, and who received a small subsidy from Government. He is well conducted, anglophile, but without much influence over his turbulent tribesmen. The latter have an hereditary feud with the Ba Kāzim, but lack their resolute grit and hardihood. Passage from one country to the other is dangerous, and supplies from Aden ordinarily come by sea.

The Sultan of Habbān, the chief mercantile town of the district, is Nāsir ibn Sālih. He is untrustworthy, and strongly opposed to any European penetration of his dominion. He is unpopular with his tribesmen and frequently has trouble with the Lakmūsh and Ahl Iswad, two small but turbulent vassal tribes who lie between him and his hereditary enemies, the Ahl Ma‘an of Upper ‘Aulaqi.

The chief of the Izzān Sultanate, which lies 25 miles to the east of Habbān, is Muhsin ibn Sālih. He is a man of about 45, unpopular with his tribes, a robber and a bad governor. He was expelled by the tribesmen in the early nineties, and after taking refuge with the Ahl Ma‘an, went to Aden, Jibuti, and Hodeidah. Having tried in vain to raise money by pledging his Sultanate in turn to the French and the Turks, he returned *via* San‘ā and managed to reinstate himself. In 1898 he again came into disfavour by endeavouring to blackmail the Austrian Expedition.

He is now recognized by the Aden authorities as paramount and 101
receives a subsidy of Rs. 720 per annum. He is also supreme 619
at Bālhāf, but shares the dues with Sālih ibn 'Abdullah.
Officially recognized Sultan, Muhsin ibn Sālih of Izzān. 622

Subsidiary Sultans:
- Nāsir ibn Sālih of Habbān.
  - Tribes:
    - *Ahl Iswad.*
    - *Lakmūsh.*
- Sālih ibn 'Abdullah of Bālhāf.

3. *Ahl Karab*

The Ahl Karab is a nomad tribe ranging the desolate tracts north of Upper 'Aulaqi and penetrating as far west as Beihān el-Jezāb and the Mūsabein country. They are a tribe of marauders and robbers, and though nominally vassals of the Upper 'Aulaqi Sultan, are always at war with the Ahl Hammām.

Their chief is Hāmid ibn Nāsir abu Kateyān, who lives at Shabwah, a town of about 3,000 inhabitants, some 55 miles north-east of Nisāb, built on the ruins of an ancient Himyarite city. They muster 400 men.

4. *Ahl es-Sa'īdi*

The Ahl es-Sa'īdi are a small confederation bounded on the north by the 'Audillah, on the east by the Oleh, on the south by the Oleh, and on the west by the Yāfa'.

They are chiefly to be found near Dakhlah and the Sa'īdi plain, and are the original owners of the soil under the tenure of the Sultan of Upper 'Aulaqi, whose influence extends as far as Qarn Murshid. A land-tax is due to him from them, and is always withheld until he comes down to fetch it with a large force. This happens about every five years.

The chief 'Āqil is Mohammed 'Ali abu 'Awad, who resides at Nūbat es-Suwa, and also holds supreme authority over the Yazīd, who pay taxes to him. The Confederation numbers about 300 men, and are the nucleus of the following sub-tribes:

(1) Ahl Diyān. Living at El-'Ain and Hamra. Their 'Āqil Nasr Hamid, lives at El-'Ain and receives a small tax from them, but at Thuwarein they pay a far larger tax or *'ushr* to Mohammed ibn 'Ali, a chief of the Ahl es-Sa'īdi, whose grandfather was formerly 'Āqil on condition of receiving *'ushr* from the Ahl Diyān, which was levied on land which

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they tilled, belonging to the Ahl es-Sa'īdi. The 'Aqilship passed from that family, but the '*ushr* is still paid. The Ahl Diyān muster about 200 men and are an offshoot of the sub-tribe at Khaura, but may now be considered as a component part of the Ahl es-Sa'īdi Confederacy.

(2) Ahl Yazīd. Living at Dakhlah. They muster about fifty men.

There are three more actual sub-divisions of the Ahl es-Sa'īdi, but they barely muster between them 100 men and are scattered throughout the neighbouring villages in a most confusing manner.

There is a settlement within their territory called Hafa, which is peopled by Sādah (or *Seyyids*), whose origin is from Waht ('Abdāli country), where is the shrine of a well-known saint, 'Amr abu 'Ali, who, it is stated, formed a friendship with 'Amr abu Sa'īd (now enshrined at Mijdah) and was granted by him a small tax on the land round Dakhlah, which these Sādah collect. It is payable in kind, as are all these ecclesiastical contributions, and is about 5 per cent. on the year's crop. There is a shrine at Hafa (Fātimah bint Ahmed), and its attendants form the balance of the population.

5. *'Aqrabi*

A small and peaceably disposed tribe, numbering about 700 souls, ranging north of Aden lagoon and west of Bir Ahmed, the tribal capital. Here is the residence of the local Sultan, the tall mud tower of which can be plainly seen from Aden harbour. The inhabitants are agricultural and pastoral. Their chief is Sheikh Fadhl ibn 'Abdullah Ba Haidarah, who succeeded his father in 1905. He is now about 31 years old, and is said to be fairly intelligent. His uncle, 'Ali Ba Haidarah, a shrewd old man of nearly 70, unsuccessfully pressed his claim to the Sheikhship in 1905, but later worked in harmony with the present chief.

In the present war pressure from their powerful northern neighbours, the Subeihi, and from the Turks has brought them in temporarily on the side of the latter.

Their Sultan is said to be a prisoner in Turkish hands.

6. *'Alawi*

A small tribe of 1,200 souls whose chief village is at Suleiq, about 55 miles north of Aden. They live just south of the Quteibi tribe. Sheikh 'Ali ibn Nāshir ibn Sheif, who lives at Kasha', is the present chief. He has the tribe well in hand in spite of the chronic disputes

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with the Quteibi. A middle-aged man of no particular influence, 619 he was at first loyal and amenable to advice, but for some years 101 his hatred and jealousy of the Quteibi, combined with excessive indulgence in *kat*, led him into trouble. The animosity between 622 him and the Quteibi finally cooled down and a permanent settlement was effected between them in 1913 by the late 'Abdāli Sultan, Sir Ahmed Fadhl. He succeeded to the Chiefship in 1898 and signed an agreement for the safety of the trade routes in July 1914, under which his stipend was raised from Rs. 600 to 1,200 per annum.

Early in January 1916 he and his tribe were reported to have submitted with the Quteibi to the Turks and to be marching against the Fadhli Sultan.

7. *Amīri*

The Amīri is a pastoral and agricultural tribe numbering 5,000 souls and occupying the country round and south-east of Dhāla, their capital.

The original Emirs of Dhāla were Muwallads or half-caste slaves of the Imams of San'ā. When the power of the latter was broken up, the Dhāla district was in the hands of certain Seyyids, from whom it was seized by the forefathers of the present chief. There has been a long line of Emirs, and since the occupation of Aden by the British these chiefs have been in receipt of a subsidy, except during the period from 1873 to 1878, when the Ottoman Government made a strong aggressive effort to place the district under their own control.

By allegiance or conquest several additions have been made to what may be called the district of Dhāla proper. These consist of Kharāfah, Jebel Harīr, the valley of the Suheibīyah as far south as Qaflah, the Dhubayyāt hill (only nominal), Sufyān, and Zobeid.

The population of the Amīri territory is of a mixed nature. Firstly, there are the descendants of the original Amīrs, constituting a large clan, although, as at present, not always united; secondly, such Sheiri Sheikhs as are content to acknowledge the authority of the Emir; thirdly, the various settlers who have from time to time become possessed of land which they cultivate; fourthly, the ever-present Seyyids or descendants of the Prophet; and, lastly, a colony of Jews.

The Emir is Nāsir ibn Shā'if ibn Seif, who lives at Dhāla. He became Emir in 1911 and is the son of Shā'if ibn Seif 'Abd el-Hādi, who attended the Delhi Durbar during the Boundary Commission of 1902. He is a man of 36, good-natured, but weak and avaricious

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and of little ability. He has two brothers, 'Abd el-Hamīd and Seif, the latter of whom is said to possess a considerable amount of energy and character. The ruling house is unpopular with the tribesmen.

When the Turks appeared in 1915 they took from him some fifteen hostages and deprived him of his position. Towards the end of the year they summoned him to Lahej and made a settlement by which they released the hostages, keeping his son in their stead, and reinstated him with the gift of 50 rifles and a subsidy. It is doubtless owing to this that the neighbouring tribes of Quteibi and 'Alawi were coerced into joining them. Sheikh Qasīm of Zobeid, who accompanied him to Lahej, received a gift of 10 rifles.

Emir, Nāsir ibn Shā'if ibn Seif; 'Abd el-Hamīd ibn Shā'if ibn Seif, Seif ibn Shā'if ibn Seif.

Sub-Tribes.	*Sheikhs.*
Sheiri	(1) Ahmed Muthanna of Āl Beishi. Friend of Emir. Former tribal influence has passed to Sheikh of Melāhah. Has custom-house at Khoreibah. (2) Sāmih Sālim.
Deiri Muflahi	Yahya ibn Sālih in Radfān hills. Influential and well disposed.
	Seyyid 'Abd er-Razzāq ibn 'Abd er-Rahmān of Jebel Harīr. Loyal and influential in tribal disputes.
	Seyyid Mohammed Tahar. Spiritual master of J. Jihāf. Old but loyal and revered by people.
	'Ali ibn 'Ali ez-Zindāni of Sarīr. Loyal but uninfluential.
	Seyyid 'Ali Ridthwyn es-Safāni of Jebel Dhubayyāt. Influential in tribal affairs.
	Seyyid Fadl ibn 'Alāwi of Radfān hills. Popular. A hypocrite but useful.
	Ghālib ibn Ahmed Hidiyān Naqīb of Jebel Kifa, south of Jebel Jihāf. On bad terms with Emir. Loyal to us.
	Muqbil Nāji', of Zindāni family on Jebel Jihāf. Was pro-Turk, but made overtures to Aden in 1914.
Azraqi	Hasan ibn Ahmed. Loyal to us. Declares himself independent of the Emir, to whom his adherence is very important.
Mihrābi	
Ahl Ahmed	

8. '*Audillah*

The 'Audillah is a predatory tribe mustering 5,000 fighting men (including '*asākir*) and inhabiting the Kaur, the main ridge of the Aden Hinterland. It is bounded on the north by the Beida Sultanate, on the south by the 'Oleh confederation of Dathīnah, on the east by the 'Aulaqi, and on the west by the Yāfa'. The tribesmen are mainly pastoral, but cultivate barely sufficient for their needs.

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They hold a weekly market at Laudar, near the south foot of the Khaur, which the neighbouring tribes attend under a mutual understanding of neutrality. Here lives their Sultan, Qasīm ibn Hamīd el-Ghābir, a man who is powerless to curb their freebooting tendencies, but who provides the only ready channel by which the tribe can be approached. He made overtures for treaty relations in 1902, but was not at the time considered of sufficient importance for these to be encouraged. In 1912 he renewed his request, and as it was confirmed that the Turks had been making advances to him, a protectorate treaty was concluded in September 1914. The tribe has remained loyal during the present war. The only man who exercises any influence is Mohammed ibn Mohammed 'Abdullah, 'Āqil of the Kaur, a powerful chief whom, owing to the natural strength of his fortress, it is almost impossible to reach or constrain.

The chief tribe is the Ahl Demān.

'Audillah Confederation, 3,000.

Sultan, Qasīm ibn Hamīd el-Ghābir.

'Āqil, Mohammed ibn Mohammed 'Abdullah

'AUDILLAH

Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL DEMĀN 'Āqil, 'Ali 'Amr (living at Demān)	1,800	*Ahl Lamaki*	Lower reaches of Wādi Ruqub. Agricultural.
		Ahl Lukfa	Mountains N.E. of Demān. Bedouin.
		Ahl Kafai	S. of Demān. Part agricultural, part Bedouin.
		Ahl Seyyari	NE. of Demān. Bedouin.
		Ahl Nāhein er-Rahab	Half-way between Sauma'ah and Demān. Bedouin.
		Ahl Buker er-Reidah	S. of Ahl Nāhein.
		Ahl Wahesh	NE. of Ahl Buker.
		Ahl Yazīd	N. of Ahl Wahesh.
		Ahl Es-Seil	E. of Sauma'ah.
AHL BUKER EL-HĀDHIN	300		NE. of Mijdah. Bedouin.
AHL BU TAHIF	200		Between Ahl esh-Shā'ah and Ahl Buker el-Hādhin.
AHL HĀDHIN	200		E. of Ahl Buker el-Hādhin. Bedouin.
AHL 'ALI MOHAMMED	200		Summit and N. of Kaur along road to Sauma'ah. Bedouin.
AHL ESH-SHĀ'AH	100		N. of Mijdah. Agricultural.

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'AUDILLA (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks*
Misheri	100		NE. of 'Ali Mohammed. Bedouin.
Birkān	100		E. of 'Ali Mohammed. Bedouin.
Ahl Ghai Melān			W. Tilhāk.
Ahl Marzūq (Merzoq)			
Ahl Elhīn			

With '*asākir*, and a few scattered clans not mentioned above the total strength is said to be 5,000.

9. *Upper and Lower 'Aulaqi*

The 'Aulaqi country is inhabited by a large tribal confederation, divided for political purposes into the Sultanates of Upper and Lower 'Aulaqi, but maintaining close intertribal relations and uniting in the event of any aggression from outside.

It extends from the edge of the Ruba' el-Khāli to the Aden Gulf, and is bounded on the east by the 'Abd el-Wahīd Sultanate and on the west by the Sultanates of Beida, 'Audillah, Oleh, Yāfa', and Fadhli. The inhabitants are mainly pastoral and semi-nomadic, but there are large tracts of arable land, while the main wādis all have their settled population.

The history of the confederation is as follows: From the Prophet's epoch (or still earlier), the Nisāb Sultanate was in the hands of the Umm-Rusās dynasty of Beida, while the whole of Wādi Yeshbum (then called Wādi Kahai) was under the Sultanate of 'Abd el-Wahīd, whose capital was then at Habbān. Wādi Yeshbum seems to have then been inhabited chiefly by *raya*, who paid taxes to the 'Abd el-Wahīd dynasty.

The Ba Kāzim were then confined to Heid Herīf (a part of the Utheili system), while Ahwar and district was in the hands of a tribe called the Ahl Zeidi.

Soon after the Prophet's death considerable political dissension seems to have occurred in the land of Jauf, where dwelt the remnants of the ancient and powerful Minean dynasty, which flourished before the Sabean kingdom, owing to the death of the paramount chief, named Ma'an. The house of Ma'an was much persecuted

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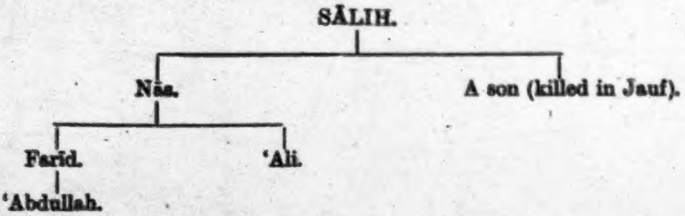
and fled the country, together with two branches of a former ruling chief named Sālih, whose descent was as follows:



These three clans, the Ahl 'Abdullah, Ahl 'Ali, and the Ahl Ma'an, wandered across the outskirts of the Great Desert until they came upon Wādi Yeshbum, where they settled side by side with the *raya* of 'Abd el-Wahīd on the spot where now stand Wāsitah and Sa'īd. They had, of course, to become *raya* themselves, as they were aliens under the protection of another Sultanate, and for many years they paid tribute to the Sultan of Habbān.

In the course of time, however, they increased enormously in numbers, and the Ahl Ma'an left the wādi and adopted a pastoral and semi-nomadic life in the mountains, leaving the two branches of Manāsir Bu Sālih still settled in the Yeshbum Valley. About the middle of the sixteenth century these latter became very discontented with their lot owing to excessive taxation, and in A.D. 1590 they persuaded the Ahl Ma'an to join them in an attack on the Umm-Rusās dynasty at Nisāb, with a view to the annexation of the whole of that district. The Ahl Bunyar, who now inhabit the plateau of Dahr but then occupied the Nisāb district as well, fought desperately for their Sultan, but could not stand before the rush of the Ahl Ma'an, who were fighting for their very existence as a tribe. The then representative of the Umm-Rusās dynasty at Nisāb fled for his life, and the Ahl Bunyar were chased up Wādi Khaura with great slaughter. The Ahl 'Abdullah received the Sultanate, and from them the present Sultan is descended.

Many of the Ahl Ma'an settled in this new Sultanate, as will be shown later on when considering the distribution of the various sub-tribes. The remainder returned to their pastoral life near Wādi Yeshbum, the Ahl 'Ali going back to their settlements in the wādi.

The Ba Kāzim now realized that this alien race was becoming a formidable power, and, having also views of expansion, sent a deputation to the Ahl 'Ali asking for their assistance in wresting

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Ahwar from the Zeidi, offering them the Sultanate of that district.

A famous diplomat and ascetic, Sheikh Abeid, whose name is still revered in both Upper and Lower 'Aulaqi, arranged the treaty between the two parties. It was agreed that the Ba Kāzim should have three-quarters of the arable land at Ahwar and the Ahl 'Ali the other quarter, the latter receiving the Sultanate. In the attack on Ahwar the Zeidi were completely defeated. Some tendered their submission, and are there to this day as mere tributary *raya*, and the rest fled towards the north-west, and no trace of them remains, although it is said that a small colony of them are settled at Jauf.

The Ba Kāzim then spread all over the country now known as Lower 'Aulaqi, but never seem to have submitted to the suzerainty of their nominal Sultan, whose dynasty they regarded as aliens whom they themselves had pitchforked into power.

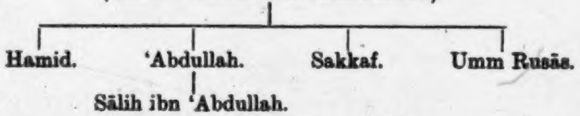
After the Ahl 'Ali had left Yeshbum, one of the two divisions of the Ahl Ma'an abandoned their pastoral life and settled in the wādi. This was the Ahl 'Ali Bu Hamid, the other division, the Ahl Mohammed Bu Hamid, still following their nomadic life in the mountains.

The Upper 'Aulaqi Sultan is Sālih ibn 'Abdullah, who lives at Medāq, a short distance from Nisāb. He is a man of about 55, energetic and with considerable influence over the tribes. He was a signatory by proxy of the Aden Treaty in 1904, and has maintained his Anglophile attitude during the present war by refusing to join the Turks in their attack on Aden. His descent is as follows:

(AHL 'ABDULLAH)

'AWAD ABU 'ABDULLAH

(the last Sultan who visited Aden).



His tribesmen are inclined to be predatory, and although he does not give his official sanction to their raids, he nevertheless connives at them and generally receives some of the plunder in an unostentatious manner. At the same time he keeps a firm control over his subjects, and only permits measures to be taken against turbulent and aggressive tribes whom it is necessary to punish. The 'Audillah are always blockading the roads through his country, and

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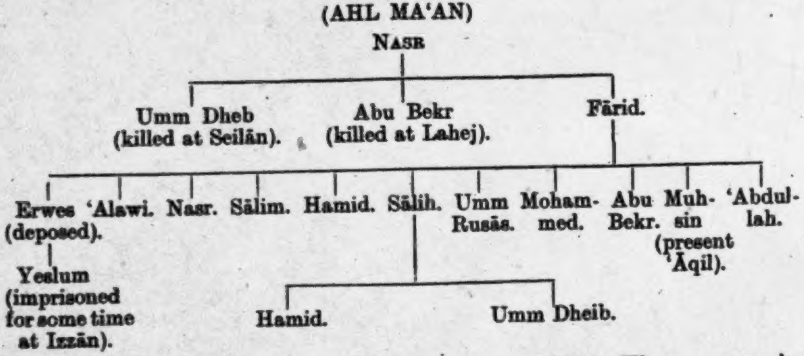
the Ahl Demān have an evil reputation for acts of violence and oppression perpetrated on petty traders. The Elhīn and the Ahl Diyān are similar offenders. The ethics of such measures are, of course, doubtful, but it can at least be said that many tribes and sub-tribes abstain from predatory acts, deterred by the fear of bringing wholesale ruin and disaster on themselves and their fellow tribesmen. 101• 619 622

The two chief tribes are the Ahl Ma'an and the Ahl Mehājir. The Ahl Ma'an, with the exception of a large detached section, the Ba Thubān near Wādi Khaura, east of Nisāb, inhabit the fertile valley of Yeshbum and its surrounding hills. They are noted for their bravery and fighting qualities, and can muster about 5,000 fighting men. Their ruling family is the Fārid; its present representative Muhsin ibn Fārid. He is a man of about 45, and has always been Anglophile. He signed the Aden Treaty in 1903, and was granted a stipend of Rs. 1,440 per annum. He succeeded his elder brother Erwes, who was deposed by the tribes in about 1895 for intriguing with the then Sultan of Habbān, Muhsin ibn Sālih, and committing them to the sack of Habbān, a venture which they refused to undertake. His family is as follows:


(AHL MA'AN)
Nasr
Umm Dheb (killed at Seilān).
Abu Bekr (killed at Lahej).
Fārid.
Erwes (deposed).
'Alawi.
Nasr.
Sālim.
Hamid.
Sālih.
Umm Rusās.
Moham-med.
Abu Bekr.
Muh-sin (present 'Āqil).
'Abdul-lah.
Yeslum (imprisoned for some time at Izzān).
Hamid.
Umm Dheib.

The Ahl Mehājir have no paramount chief. They can raise about 4,000 fighting men, but their strength is not concentrated like that of the Ahl Ma'an. They lead a more nomadic life, and range the country from the northern boundary of the 'Audillah and the Kaur el-'Aud to the desert stretches north of the Nisāb and the wild country of the Ahl Karab and the Mūsabein, who pay a nominal allegiance to the Sultan of Upper 'Aulaqi, but are ever swift to raid his tribesmen when an opportunity occurs.

The most northern section of the Mehājir, the Ahl Hammām,

101 are themselves inclined to be predatory, and scour the Hammām
Desert on the look-out for caravans. When the depredations
619 become too frequent and obtrusive, the Sultan of Nisāb marches
his troops into their country and quickly restores order, dealing
622 out condign punishment on any raiding parties met with. The
Hammām 'Āqil, Husein abu Ahmed, has not much control over
his people and cannot check marauding.

In addition to his own tribesmen, the Sultan exercises suzerainty over the following:

1. The Bal Hārith, who pay immediate allegiance to the Sherif of Beihān, who in turn is under Nisāb influence and pays a private, semi-voluntary tribute.
2. The Mūsabein, merely nominal.
3. The Ahl Karab, also nominal.
4. The Ahl es-Sa'īdi, who pay him land tax under pressure. A further description of the above will be found under their names.
5. The Ahl Nasiyīn, who derive their origin from the almost extinct race of Beni Hilāl, a few surviving representatives of which may be found at Heid Hādhinah. They number 700 men, and their territory stretches from Hajar to Ḥeid Jehūr and towards the south-east. Its limit occurs at Jaul (or Jāl) Heirūr, and may be said to lie along the Wādi Markhah within the limits named. The Sultan is Nasr abu Thālib, who belongs to the Abu Thālib dynasty, an offshoot of the Nisāb dynasty. His sway is, of course, subject to the jurisdiction of Nisāb.
6. Three clans who are termed 'Asākir. They do not come directly under the Sultan, but are bound by treaty with the Ahl Ma'an to give their services in battle in case of a war.
    - (*a*) Ahl Ba Zal, leading a pastoral life in the Kaur el-'Aud near the source of Wādi Marbūn.
    - (*b*) Ahl Wahar, living at Heid Keneb and Hisn Makūsrah, agricultural.
    - (*c*) Ahl Reid, who occupy a district north-east of Arq (the frontier village of Lower 'Aulaqi). They lead a pastoral life along the banks of the Wādi Reid, which joins the Wādi Rafal just above Arq, under the name of Wādi Maleik.
7. Ahl Ba Feyyād, a powerful tribe, who are not related to the Ahl Ma'an, but are bound to them by a mutual offensive and defensive alliance. They muster 600 men and live along Wādi Yeshbum, between Safāl and the gorge of Nakabah. Origin not known.

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8. 'Ahl Ba Hadah, another treaty tribe of the Ahl Ma'an, who number 300 men and extend from below the Nakabah gorge to within a short distance of Habbān.

9. Khalīfah, a treaty tribe living on the western slopes of Heid Hādhinah, a range to the west of the Hammām Desert, and mustering about 1,000 men.

The fighting strength of the Sultan, including his 'Asākir or standing army, is as follows :

Troops at Medak, Nisāb, Wādi Dhura, Wādi Abadan (or Abdān), Wasat, and Beihān	1,100
Ahl Ma'an and Treaty Tribes	4,900
Ahl Mehājir and Nasayin	4,400
	10,400

In case of a great emergency the Sultan would, as suzerain, secure the services of the desert tribes lying east and north-east of the Hammām as far as human life can be supported in the desert. The Beihān tribes would join as a matter of policy, for they are too close to escape being crushed by the fall of the 'Aulaqi dynasty. The people of Jauf would certainly throw in their lot with the 'Aulaqi, for it has always been the policy of the Nisāb Sultans to keep in touch with the parent tribeship, and Jaufi chiefs are often entertained at Nisāb. The Khalīfah of Hādhinah would also come forward, as a serious reverse to Upper 'Aulaqi would cut them off from all their trade routes to Nisāb, Yeshbum, and Habbān.

Lower 'Aulaqi would follow the lead of the Ahl Ma'an, as between Umm Rusās abu Fārid and 'Ali abu Muhsin, the paramount chief of the Ba Kāzim, there is firm friendship and also a defensive treaty. Only in the case of aggression against the 'Abdāli Sultan would the Ba Kāzim keep out, there being a close alliance between 'Ali abu Muhsin and the 'Abdāli Sultan.

If the position of Dathīnah is considered, it will be seen that the Oleh confederacy must join in or be annihilated, and, besides, their sympathies are with the 'Aulaqi.

Under such circumstances the forces may be estimated as follows :

Upper 'Aulaqi	10,400
Lower 'Aulaqi	4,800
Jauf and tribes between them and Beihān	12,000
Beihān	6,000
Desert tribes, Ahl Karab, &c.	8,000
Khalīfah of Hādhinah	1,000
Oleh of Dathīnah	3,200
	45,400

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The Ahl Bunyar, who number about 4,000, are excluded, as they would follow the Beida Sultan, and some tribes, whose forces are not known, are also omitted.

The supply of breech-loading rifles amongst these tribes has increased enormously during the last few years, and they have some good mounted troops. Their military spirit is undeniable, their history for the last century being full of martial episodes.

The Ba Kāzim with its numerous subdivisions compose the entire tribal population of Lower 'Aulaqi, and can put into the field about 5,000 men. They are a hardy and turbulent race, always engaged in petty feuds amongst themselves, or raids on their immediate neighbours, the 'Abd el-Wahīd, Fadhli, and Oleh. They have a bad reputation with the other tribes on account of their fondness for drink and their slackness in religious observances, but are redeemed by their genuineness and bravery.

They have no paramount chief, such influence as the tribe will permit being exercised by the brother chiefs of the Ahl 'Ali section at Ghidabah, Fadhl and 'Ali Muhsin.

The late Sultan of Lower 'Aulaqi, Bu Bekr ibn Nāsir, lived at Ahwar, about five miles from the coast, and had very little influence over the Ba Kāzim tribesmen. His successor has not yet been appointed.

UPPER 'AULAQI

AHL MA'AN.

Ahl 'Ali Bu Hamid. Wādi Yeshbum from Wāsitah to Safāl, 2,200.

Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL BU BEKR	1,000	*Ahl Yeshbum Erwes*	Ruling house of Ahl Ma'an. Present representative Muhsin ibn Fārid. They inhabit Sa'īd and Wāsitah.
		Ahl Bu Bekr	Pastoral and nomadic, Kaur Edth and Wādi Khaiwān.
		Ahl Sālim	Inhabit Qarn Mabr and Heid Shūq (see vicinity of Yeshbum *Sūq*). Settled and agricultural.
		Ahl 'Abdullah	In Heid Rafal, where they are pastoral and nomadic; also in lower reaches of W. Sha'bah, near its junction with W. Yeshbum. Here they have a little land.

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UPPER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
Ahl Atik	500	*Ahl Ajūz*	At Arashān and Mehlāl along W. Shabdh. Settled and agricultural; small proportion pastoral and semi-nomadic.
		Ahl Merwān	At Arashān, settled and agricultural there, but at least half of them are pastoral. A few reside at Mehlāl.
		Ahl Mehrān	In upper reaches of W. Sha'b. Pastoral.
		Ahl Ga'ar	In Hisn Sha'b, close to junction of W. Sha'b and W. Sha'bah. Settled and agricultural. A few follow pastoral life farther up the wādi.
Ahl Madhaji	400	*Ahl Masās*	Upper reaches of Wādi Hasbasah. Pastoral. A few inhabit Jehdil and Hejil.
		Ahl Lijam	Jehdil and Modal. Settled and agricultural.
		Ahl Hanash	At Hejil. Settled and agricultural.
		Ahl esh-Shawāhi	At Edat Shems. Settled and agricultural.
Ahl Ba Ras	300	*Ahl Hādi*	At Kaulah. Settled and agricultural.
		Ahl 'Awad	At Shreij. Settled and agricultural.
		Ahl Sālim	Small settlements under Heid Tahm at entrance to Rajalān Pass, chiefly pastoral; in wet weather become nomadic, ranging about the Ba Ras limits in order to make use of numerous grazing grounds which then afford luxuriant pasture throughout the tribeship.

AHL MOHAMMED BU HAMID, 1,650.

Ahl Suleimān	800		Divided into several *afkhādh*, but names not known. Live far up the Rajalān Pass towards Hādhinah. Bedouin.
Ahl Matosalah	300		All Bedouin, no *husūn*.
		Ahl Jedah	Kaur el-'Aud.

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UPPER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
		Ahl Ba Sheir	Kaur el-'Aud.
		Ahl Ba Rajelah	Kaur el-'Aud.
		Ahl Mudun	Pastoral and agricultural. Some large tracts of arable land in the upper reaches of Wādi Khumar.
AHL HĀMED	150		Live at Hisn es-Surr and vicinity of W. es-Surr. No *afkhādh*. Settled and agricultural.
AHL BA THOBĀN	200		Occupy country SE. of Jaul el-Heirūr on the Nasin border and extend S. to near junction of W. Hajar and W. Subhān.
AHL MAKRAHAH			Stretch S. and SW. of the Ahl Ba Thobān.

AHL MEHĀJIR.

(Mehājir is an abstract title given to this group of tribes.)

AHL HAMMĀM	1,200		The Hammām is the most powerful of the Ahl Mehājir, and their 'Āqil, Husein Abu Ahmed, is one of the mainstays of the Ansab Sultan. Territory extends westwards to Heid Qabr and Hisn er-Ruqbah and NW. as far as junction of W. Markhah and W. Hammām. Their limits are somewhat vague as they are entirely nomadic and pastoral.
		Ahl Shemlān	Occupy the country E. of Heid Mejah.
		Ahl Diyāb	Extend from NE. of Heid Mejah into the desert.
		Ahl Husein	E. of Hisn er-Ruqbah, and in time of drought graze and water their camels in Wādi Abadan.
			Other *afkhādh* names not known.
AHL MERĀZIQ	900		Northern limit an imaginary line drawn from Ansab east-

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UPPER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
			wards through Qarn Lemah. S. limit border of Ahl Nitosalah in Jaul ed-Dahrah. They may be practically said to inhabit the mountain system that runs along the E. borders of Jaul el-Mutti and Jaul ed-Dahrah, both these plains being uninhabitable except in very wet weather, when they afford fair pasturage. They are pastoral.
AHL ER-RABIZ	600		Bounded on N. by Ahl Dakar; on S. their limits reach to Hisn Jabrah; on the E. Wādi Hanak forms their frontier line. A powerful tribe, but much diminished by smallpox. Above number represents fighting strength in 1910. Partly pastoral, partly settled and agricultural.
AHL DAYA'	700		Inhabit the Khaura district. Settled and agricultural.
AHL DAKAR	100		Inhabit the vicinity of Abadan, bounded on the N. by the Ahl Mabīth and on the E. by Wādi Hanak.
AHL LAQĪT	150		Inhabit the mountains of Laqīt, which extend from W. Sa'd to W. Jibah. Bedouin and pastoral.
AHL MABĪTH	70		Live between Ahl Dakar and Ansab. Entirely pastoral.

LOWER 'AULAQI

Ba Kāzim, 4,789[†]

AHL SHAMMA	300	*Ahl er-Rashīd* *Ahl ez-Zenu*	Settled and agricultural. At Kubth, but moving towards Lebākhah.
		Ahl Hawāfil	Jidhābah.

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LOWER 'AULAQI (*continued*)

Tribe.	Nos.	Clan.	Remarks.
		Ahl Konah	Kubth.
		Ahl 'Ali	Kubth and Mehfid.
		Ahl Sālih bu Nasr	Kubth.
		Ahl Husein	Kubth.
		Ahl Mohammed bu Nasr	Jidhābah.
AHL KARLAH	400		All settled and agricultural.
		Ahl Gawil	At Arakein.
		Ahl Dahas	At Lebākhah.
		Ahl Ba Hāl	At Lebākhah.
		Ahl Mansūr bu Sālim	At Lebākhah.
		Ahl Ba Weden	Arakein (these are Sa'dah).
		Ahl Shauf	Arakein and vicinity.
		Ahl Hādi	Lebākhah.
		Ahl Humeid	Lebākhah.
AHL MANSŪR	450		Chiefly Bedouin, but a few *husūn*.
		Ahl Muhlik	Low down in Wādi Rafal.
		Ahl Makrum	In Wādi Kafah below Heid (Leimūn).
		Ahl Haidarah	Upper reaches of Wādi Meriyah
		Ahl Mas'ūd	Below Ahl Heidarah in Wādi Mera.
		Ahl Lehwik	Upper reaches of Wādi Faki.
		Ahl Khalīl	Below Ahl Lehwik in Wādi Faki
		Ahl Nubah	In Wādi Kafah above Ahl Makrum.
		Ahl Nasr	Between Ahls Nubah and Makrum.
AHL BA KRAD	130		Bedouin and pastoral.
		Ahl Sa'd	Slopes of Heid Salr (a little land and one *hisn*).
		Ahl Hādi	Wādi Legib (flows into Wādi Kafah from Heid Herīf).
		Ahl Yeslum	On eastern border of the Dathīnah.
		Ahl el-Lefiyah	S. of above.
		Ahl Gabr	Kaur el-Utheili.
		Ahl Ligrab	Heid Raham.
AHL MANA	25		Partly agricultural and partly Bedouin.
		Ahl Lisāmah	Land on left bank of Wādi Meriyah near Kaurat el-'Aliyah.
		Ahl Daur	Kaurat el-'Aliyah.
		Ahl Sa'd	Kaurat Ahl Mana.
		Ahl 'Awad	Half-way down Wādi Faki.
		Ahl Sālih	Kaurat es-Sifālah.

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LOWER 'AULAQI (*continued*)

Tribe.	*Nos.*	*Clan.*	*Remarks.*
AHL SA'ID	20		Partly agricultural and partly Bedouin.
		Ahl Makasa *Ahl Salāmīn*	At Bir esh-Shukab where they have land and *husūn*.
		Ahl Sālim bu Qamar	Near Seilat en Nettakh (pastoral).
AHL BA SELĀHAH	24	*Ahl el-Awar*	All follow a pastoral life on Heid Hamr, a system E. of Heid Raham.
		Ahl Heidarah	
		Ahl el-Hindi	
		Ahl Lidwa	
		Ahl Ba Bedu	
		Ahl Dedwah	
		Ahl 'Aqab	
		Ahl Bil Ed	
AHL LAHAK	500		Partly Bedouin and partly agricultural.
		Ahl Heitham	All in the district of Ludi, a well-watered country S. of Lebākhah. Extent uncertain, but its S. line probably approaches the barrier range which runs parallel with the coast.
		Ahl Tamūs	
		Ahl Mareith	
		Ahl 'Ali Bu Sa'id	
		Ahl Sabrah	
		Ahl Jedah	
		Ahl Zomah	
		Ahl Kahtar	
		Ahl Husein	
		Ahl Mokah	
		Ahl 'Uyūn en-Nabah	
		Ahl Dheb el-Aswad	
AHL LESHAR	100		Live half-way down Wādi Leikah and are also scattered among the mountain ranges towards Dathīnah. Bedouin.
AHL AHTALAH	900		Partly Bedouin and partly agricultural.
		Ahl Yeslam	At Ahwar and lower reaches of Leikah.
		Ahl Haidarah	In Wādi Gahr (or Jahr), near junction with Leikah.
		Ahl el-'Afu	At Ahwar.
		Ahl Luthfal	Wādi Tisabah (comprises Dathīnah systems and joins Wādi Gahr).
		Ahl Baseniyah	Upper reaches of Wādi Gahr.
		Ahl el-Asad	Below Ahl Heidarah in Wādi Gahr.
		Ahl Ambur	East of Ahl Luthfah.

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LOWER 'AULAQI (*continued*)

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Tribe.	*Nos.*	*Clan.*	*Remarks.*
		Ahl Umerthi	At Ahwar and Hisn 'Ariyah 'Ali (or bu 'Ali).
		Ahl 'Ali	Left bank of Wādi Leikah.
Ahl Ajam (Ajara) (Dār)	150		Between Ahl Mansūr and Ahl Ahtalah. Bedouin.
Ahl Hamid (Dār)	300		
Ahl Haidarah (Dār)	250		
Ahl Manas (Dār)	220		Southern slopes of Heid Raham.
Ahl Bu Bul (Dār)	180		Between Heid el-Aswad and Bir Subbāhiyah.
Ahl Bahan (Dār)	200		East of Ahwar.
Ahl Yahāwi	150		Settled and agricultural.
		Ahl Gabr	At Misāni S. of Ahwar.
		Ahl Soban	At Hanad.
Ahl Bedu (Dār)	230		At Hanad.
Ahl Hamid (Dār)	160		At Hanad.
Ahl Umm Bushti (Dār)	100		SE. of Ahwar on right bank of the Wādi.

10. *Bal Hārith*

See Beihān.

11. *Beida*

The Beida is a plateau Sultanate north of the Kaur, impinging on the Yemen along its western boundary and reaching northwards to Beihān ed-Daulah. To the east is the Upper 'Aulaqi Confederation and on the south the 'Audillah.

Formerly its power was more wide-reaching, and in the Prophet's time, or even earlier, all the land round Nisāb was in the hands of the Umm Rusās dynasty of Beida and his chief tribe, the Ahl Bunyar. This they held until the year 1590, when they were forced back up the Wādi Khaura and to the Dahr plateau by the Ahl Ma'an and other tribesmen who now fo[illegible] the Upper 'Aulaqi Confederation.

The Sultan resides at Beihān Umm Rusās, and can muster about 1,000 men of his own retainers and 'Asākir. An unsuccessful

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attempt was made some years ago to enter into relations with him. He still stands out from treaty relations with us and is in correspondence with the Imam.

The principal tribe is the Ahl Bunyar, occupying Soma (or Sauma'ah) and the Dahr plateau. Their chief is 'Abd en-Nebi Husein, who lives in the fortress of Dhimrah, which guards the thriving trading town of Soma from attack. He is a man of about 50 years and carries his influence beyond his borders to the 'Audillah and Upper 'Aulaqi tribes. He commands some 4,000 men. Farther north come the tribe of the Beni Yūb, who used to exact customs dues on the Beihān Jezāb and Yeshbum caravan road until prevented by the Ahl Hammām. They range along Wādi Markhah and up to Rahwat er-Ribbah. The Azani, the third chief tribe, are chiefly pastoral, with the exception of the Ahl 'Omar, who are a trading and agricultural community.

Tribe.	*'Āqil.*	*Sub-Tribes.*
AHL BUNYAR. 4,000 men	'Abd en-Nebi Husein.	
BENI YŪB		
AZANI. 1,500 men		*Ahl Sa'id.* *Ahl Omar.* *Ahl 'Obeid.* *Ahl Yahya.* *Ahl Wahish.* *Ahl Sei.* *Ahl Kesiyīn.* *Ahl Mohammedīn.*

12. *Beihān*

Beihān is the name given to the district adjoining Wādi Beihān from the point where it leaves the mountain system of Beida down to the region where it loses itself in the Great Desert. Commencing from the upper reaches, the land on both sides of the wādi is in the hands of the Beida Sultanate. Farther down are the limits of the Mūsabein, chief town Hajarah. Below them the Sultan of Nisāb has some land, and farther down are the tribal limits of the Bal Hārith, in which are the towns of Durb, Hakaba, and Seilān; the two latter belong to the Ashrāf of Beihān and Durb belongs to a large and influential family of Sādah. The above towns have also a large population of *raya*, or trading classes, all of whom pay taxes to the Sultan of Upper 'Aulaqi. The Ashrāf and Sādah also pay a private semi-voluntary tribute (Jibār) to him, and he

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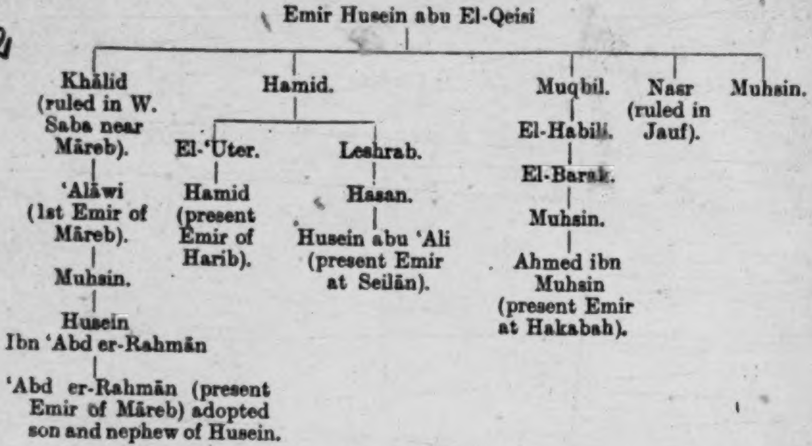
exercises considerable influence in the district. The position of these Ashrāf requires some explanation; they are descended as follows:


Emir Husein abu El-Qeisi
Khālid (ruled in W. Saba near Māreb).
'Alāwi (1st Emir of Māreb).
Muhsin.
Husein Ibn 'Abd er-Rahmān
'Abd er-Rahmān (present Emir of Māreb) adopted son and nephew of Husein.
Hamid.
El-'Uter.
Hamid (present Emir of Harib).
Leshrab.
Hasan.
Husein abu 'Ali (present Emir at Seilān).
Muqbil.
El-Habili.
El-Barak.
Muhsin.
Ahmed ibn Muhsin (present Emir at Hakabah).
Nasr (ruled in Jauf).
Muhsin.

The chief Emir at Beihān is Ahmed ibn Muhsin of Hakaba, who also resides at Beihān el-Jezāb. He is an old man of about 67, crafty, but less powerful than he pretends. He is comparatively wealthy, entertains lavishly, and is very popular with the Bal Hārith, among whom he lives for a great part of the year as a Bedouin, in the lower reaches of Wādi Beihān. He acts as an arbitrator and dispenses justice. As regards his outside relations, he is on bad terms with the Sherif of Māreb. He has always been anglophile and signed the Aden Treaty in 1903. More recently he has expressed anxiety to extend the British sphere of influence northwards over Beida, Māreb, and Jauf. The Sheikh of the Bal Hārith is Shammakh ibn Ghannam, a middle-aged man who visited Aden in 1904 and confirmed the treaty concluded with Ahmed ibn Muhsin in the preceding year.

Neither he nor any of the Ashrāf have any influence with the Mūsabein. The Bal Hārith, Sādah, and Ashrāf number together 2,000 men. The Mūsabein are said to muster more than 4,000 men. The sand-dunes which surround Beihān on three sides prevent anything in the nature of a cavalry dash for raiding purposes, but marauding parties (especially from the Hammām), frequently slip through on saddle-camels and play havoc with the Mūsabein. The Bal Hārith and their Sādah and Ashrāf are, however, never molested.

13. *Dhāmbari*

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A small tribe north of Aden, about 40 miles east of the Haushabi, whose Sultan claims suzerainty over them, a claim which they only admit when it suits them. They have always given trouble, and in 1903 a British column meted out punishment to them for raiding the mail, and destroyed their fortress at Nakhlein. The chief Sheikh is Sālim Husein. They are reported to have recently joined the Turks.

14. *Fadhli*

The Fadhli are a large and warlike tribe, numbering about 8,000 fighting men, who are probably well armed owing to their large seaboard and resources. They are pastoral and agricultural, and extend from Maqātīn (the Lower 'Aulaqi boundary) to the Fadhli border and British frontier line at 'Imād, where the tribeship is a mere coastal strip and uninhabited. To the north is the Öleh confederation, over whom the Sultan claims a suzerainty, which is not admitted. In actual practice his power does not extend inland of the maritime ranges. The Sultan is Husein ibn Ahmed, resident at Shūghrah (Shuqrah). He is an old man of 90, and in 1877 was deported to India and confined in the fort of Ahmednagar for 9 years, having been implicated in the murder of his brother Heidīyah, who was then Sultan. Heidīyah was succeeded by Sultan Husein's son, Ahmed ibn Husein. The latter died in 1907, after giving much trouble to the authorities, and Husein was proclaimed Sultan. He is unpopular with his subjects, and his grandson 'Abdullah Dīn ibn Ahmed has greater influence and is anxious to supplant him. He has a son aged 31 named 'Abdullah ibn Husein, who acted for him during his absence in Delhi at the Durbar in 1911, and again in 1913 when he visited Jerusalem. Sultan Husein visited Aden late in 1915, afterwards returning to Shūghrah. In January of this year he was summoned to Lahej and received by Sa'ūd Pasha with much honour. After remaining there for some time he returned to Shūghrah and reopened correspondence with Aden, claiming to have been compelled by *force majeure* to visit Lahej. His subsidy has been withheld and an embargo been placed on Shūghrah. He has been ordered to Aden to state his case, but it is not expected that he will comply until the situation is clearer.

The Fadhli Sultan is in a favourable position, owing to the convergence of several caravan routes from the northern and eastern districts, to collect onerous transit dues and hamper traffic generally.

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101 The cadets of his house in Abiyān, which owes its fertility to W. Banna and other streams between the Fadhli and Aden, have 619 always been independent of him, and bleed the unfortunate traders a second time before they can pass.

622 The chief tribe is the Merqūshi (Markashi), who live round J. ʻUris and the neighbouring hills.

FADHLI

Sultan.	*Tribes.*	
Husein ibn Ahmed of Shūghrah.	*Merqūshi* (*Markashi*).	Round J. ʻUris.
	Ahl Haidarah Mansūr.	In Abiyān.

15. *Haushabi*

The Haushabi are a powerful tribe extending from Dareijah to Nūbat Dakīm, and controlling the Yemen caravan road along the Wādi Tiban, north of the ʻAbdāli territory. They claim suzerainty over the Dhāmbari, which that tribe admits only when it suits them. They are agricultural and pastoral and number about 6,000 souls.

The capital is Musemir, a town 60 miles north of Aden, situated on a small plateau overlooking the left bank of the Wādi Tiban. The Sultan, ʻAli ibn Mani, threw in his lot with the Turks when they appeared in 1915, and accompanied them south in their attack on Aden. He is said to be under the influence of Mohammed Nāsir Muqbil of Māwīyah. He had always shown signs of weakness and irresolution, and although his conduct improved just before the war broke out he had the misfortune to be in the hands of ill-disposed and irresponsible advisers, of whom the chief is Fadl ibn ʻAli Humādi,

16. *Hajarīyah*

The Sheikh of this district is Ahmed Naʻmān, formerly a tax-farmer and made a Kaimmakam by the Turks. He maintains a Zeidist levy of 500 men, and raised a larger force to help the Turkish expedition against Aden. Sub-Sheikhs under his influence attacked us at Sheikh Saʻīd late in 1914. Early in 1915 he attacked Sh. Mohammed Hasan, the chief of a religious fraternity at Jebel Habashi, near Taʻizz, for refusal to pay tithe. More lately he has been reported to have been killed and succeeded by his son Mohammed, who was formerly A.D.C. to the commandant of Taʻizz, and is said to be energetic and anti-British.

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17. *Quteibi*

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A small tribe, about 50 miles north of Aden, whose head-quarters are at Dhi Hajarah. The Sultan of the Amīri, who rules immediately to the north, claims suzerainty over them, but cannot enforce it, nor do they admit the claim.

The tribe rebelled in 1903 and a British expedition was sent against them. Their Sheikh, Mohammed Sālih el-Akhram, nursed a grievance about this for some years, but was eventually won over. He has not much influence over a restless and quarrelsome tribe. He was at odds with the ‘Alawi until 1912, when the ‘Abdāli Sultan effected a reconciliation. The real power lies with his nephew, Sheikh Muqbil ‘Abdullah, who has always been an unreliable factor. Sheikh Mohammed Sālih endeavoured to remain neutral when the Turks advanced in 1915, and as late as November in that year wrote to the Resident, Aden, saying that the Turks were exercising pressure on him, and that he was afraid of invasion. He was still holding out in March 1916, but his nephew had been to Lahej to treat and temporize with the Turks.

18. *Māwīyah*

The Sheikh of Māwīyah, Qa‘tabah, and Shurmān is Mohammed Nāsir Muqbil, a powerful chief on the Yemen boundary, whose influence extends from Qa‘tabah to Sheikh Sa‘īd on the west, and south-east to the Haushabi country. He was originally a tax-farmer, whom the Turks made Kaimmakam of Shurmān and Kama Ira. He opposed us in 1901 and, after an initial success against the Haushabi, was defeated by a British column which blew up his fortified tower at Darajah. On our protest to the Ottoman Government he was officially degraded as scapegoat, but was promoted later.

In February 1915 he signed an agreement with the Resident, Aden, agreeing in return for a subsidy to expel the Turks and recalcitrant chiefs from the Liwa of Ta‘izz. Subsequently he joined the Turkish advance, bringing with him his permanent levy of 500 Feidis and some fighting men from the neighbouring tribes. Latterly he has been reported as being at Lahej with the Haushabi.

19. *Mūsabein*

A wild, semi-nomad tribe between the country of the Sherif of Beihān, who has no influence over them, and the Bal Hārith tribe. Their head-quarters are at Hajarah and they range east to the Ahl Karab country. They are nominally vassals of the Upper

101 619 622 'Aulaqi tribe, but are on bad terms with the Ahl Hammām, who frequently send small raiding parties against them through the difficult sand-dune country which surrounds them. They are said to have 4,000 men.

20. *Oleh*

The Oleh are a powerful confederation of tribes, descended from a chief of that name, in a district known as Dathīnah, which, however, only occupies the centre of the confederation. Its limits are rather vague. The boundaries of the confederation are, on the north Upper 'Aulaqi, on the south the Merqūshi (Markashi) section of the Fadhli Confederation, on the east Lower 'Aulaqi, and on the west and north-west the 'Audillah, with whom they have an hereditary feud.

They number about 3,000 fighting men of good material, but undisciplined and lacking cohesion. They have no paramount chief, but Sheikh 'Ali ibn 'Alāwi of the Elhīn, who claims descent from the common ancestor, Oleh, influences tribal policy to a certain extent. He has the right to adjust disputes between any tribes of the confederation.

There are three main family divisions of the Oleh, their family names being at the present time merely abstract titles denoting the branch from which each tribe was originally descended. They are the Ahl Ba Leil, the Ahl Armān, and the Ahl Sa'īd. The Ahl Ba Leil are the most numerous division, mustering nearly 1,500 fighting men. They occupy the south-eastern portion of the confederation and have a bad name for raiding caravans, although such acts are by no means common. Their 'Āqil is 'Awad ibn Haidarah of the Ahl Hanash. They are all nomadic and pastoral, but own a few fortified villages and possess a little arable land.

The Ahl Armān number 700 men and are mountaineers, pastoral and semi-nomadic. The Ahl Sa'īd dwell in the plain of 'Amūdīyah and are the richest and most civilized portion of the confederation. They are agricultural, settled and trading.

OLEH CONFEDERATION

Ahl Ba Leil. 'Āqil, 'Awad ibn Haidarah of the Ahl Hanash.

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
Ahl Hanash	300		S. of Heid el-Hamra, nearly to Heid Lamas.
Ahl Jadīnah	300		SW. of Ahl Hasanah, between them and Ba Kāzim frontier.

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OLEH CONFEDERATION (*continued*)

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
AHL BA KUNNĀSHI	150		S. of Hanashi borders. Eastward of Heid Lamas.
AHL MARŪMI	150		Between Heid Lamas and Hamra on N. Hanashi border.
AHL AWENI	70		Due S. of Jadīnah, Ba Kāzim on the E., Hanashi on the W., Ba Kunnāshi on the S.
AHL MEHWARI	100		Range the N. and NE. slopes of Jebel 'Aris.
AHL MAHĀTHIL	100		E. of Surr between Ardh en-Nahein and Hanashi.
AHL SHUWEINI	300		Entirely isolated. Many years ago friction between them and the Ahl Hanashi; they migrated westwards. Now in mountains NW. of Mis-hāl; graze their flocks along the great plain occupied towards NE. by the Ahl es-Sa'īdi. Yāfa' frontier on W.

AHL ARMĀN

ELHIN 'Ali ibn 'Alāwi			Most important tribe of Confederation; descended in direct line from common ancestor Oleh. Occupy large range of country between Wādis Khaura and Dhura (or Durra). Bounded on N. by Upper 'Aulaqi frontier and on S. by 'Audillah.
		Ahl edh-Dheib	Near source of W. Dhura and westwards.
		Ahl el-Merda	N. of the Ahl edh-Dheib.
		Ahl es-Sakri	W. of the Ahl el-Merda and Ahl edh-Dheib. Western limit W. Khaura.
AHL FATHAN	200		Northern limit Hisn Gabrah, southern the big 'Aqabah.
		Ahl el-Kahal	E. of Ahl edh-Dheib. The Fathani 'Āqil belongs to this *fakhdh*; lives at Hisn el 'Atfah on the mountain route to Dathīnah. Owing to position of his *hisn*

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OLEH CONFEDERATION (*continued*)

Tribe.	*Nos.*	*Sub-Tribe.*	*Remarks.*
			and enclosed nature of the route he is in a position to tax caravans relentlessly.
		Ahl Hāmid bu Mansūr	E. of Heid Wajr.
Ahl 'Arwāl	200		S. and SW. of Ahl Fathan. Southern limit just to SW. of Hisn Hanīb.
		Ahl el-Melh	Near Hisn Dhelamah.
		Ahl Suleimān	N. of the above.
		Ahl Hejlān	Between the above and the Elhīn border.
		Ahl el-Faqīr	At Hisn Hanīb.
		Ahl el-Hauti	East of above.
Ahl Hātim	100		SW. of the 'Arwāli on the crest and S. slopes of Heid Maran.
		Ahl el-Makshum	Range the summit of Heid Maran.
		Ahl en-Nesr	Lower slopes of above and in Heid Thuwwah.

Ahl Sa'īd

Meyāsir 'Āqil, Umm Heithami Abu Fadhl	400		Plain of 'Amūdīyah.
		Ahl Faraj	At Jiblah and El-Qarn.
		Ahl Sālih	At 'Aqbābah and NE. to Hisn Maran.
		Ahl Mamrad	At Mamrad.
		Ahl Shemlah	Under the E. and SE. spurs of Heid Khamah.
Hasanah 'Āqil, Mijāli Abu Misudah	600		Plain of 'Amūdīyah.
		Ahl Nasr	At Quleitah.
		Ahl Ba Kām	At Dobah and Qaus.
		Ahl 'Uleid	On Heid Wajr.
		Ahl Sheid	At Jiblah, Waznah, and N. of Quleitah.

The Meyāsir and Hasanah live side by side on the broad plain of 'Amūdīyah and are the plain-dwellers of the Confederation. There is no distinct border between the two, but an imaginary line joining the SE. spurs of Heid Gamrah and Heid Sumr will show the Meyāsir limit; then comes a stretch of neutral ground and then the Hasan border, beyond whom to the SE. lie the Jadinah, and on the W. and NW. the Ba Kāzim frontier.

21. *Subeihi*

The Subeihi are a large tribe numbering nearly 20,000 souls and inhabiting the country bordering on the sea from Ras Imrān Bāb el-Mandeb to within a few miles of Aden They are bounded on the

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north by the Maktāri, Sharjabi, Athwāri, and other tribes under Turkish suzerainty.

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Of all the tribes in the vicinity of Aden the Subeihi approach most nearly to the typical Bedouin in character. True ' Children of the Dawn ', as their name by some is said to imply, they by preference select that hour for their attacks on wayfarers. They are divided into a large number of petty clans, and there is no paramount chief. Except for some arable land near Umm Rija, they pay little attention to agriculture, nor do they engage in commerce to any extent. Many members of the tribe, however, earn a livelihood by becoming *muqaddams*, or leaders, of caravans from other districts which pass through the Subeihi country *en route* for Aden. On account of their frugal diet, which consists of little else than *jowari*, they are very spare in frame, but possess great powers of endurance and have a high reputation for courage, unfortunately blemished by their character for treachery. In consequence of their poverty, few of them own camels, none horses, but the camels in the district are considered equal in speed to the latter animal, in consequence of the great attention which is paid to their breeding.

They were placed under the sovereignty of the 'Abdāli in 1881, but overthrew his control and resumed their old position of independent relations with the Residency in 1886. Agreements were made with the Dubeini, Mansūri, Makhdūmi, and Rujei subdivisions of the tribe, whereby, in consideration of a monthly allowance, the traffic passing through their districts was freed from transit dues and protection granted to travellers.

They were one of the first tribes to join the Turks in 1915 and took part in the attack on Lahej.

Sub-Tribe.	*Clan.*	*Sheikh.*
Mansūri		Shahīr ibn Seif. About 22 years old. Elected in 1901 on death of his father, Seif ibn 'Abdullah Ba Khadra. His relative, Sālih ibn Ahmed, ruled for him till 1913. Resides at Mashārij. Drew a stipend of Rs.600 a year. Is of family formerly paramount over whole tribe. Respected by tribesmen.
Bruhīmi		'Ali ibn Ahmed Umm Tomi. Aged 49. Was stipendiary.
Bureimi		'Alāwi ibn 'Ali. Aged 42 years. Lives at Mujābah. Non-stipendiary.
Dubeini		Muqbil Hasan. Stipendiary. Lives at Tāfih on the Aden–Mafālis caravan route.
"	Jereiwi	Derwish Battāsh. Aged 43 years. Ambitious to be Sheikh over all Dubeinis. Sometimes useful.
"		Seif Diban. Muqaddam for caravans.

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SUBEIHI (*continued*)

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Sub-Tribe.	*Clan.*	*Sheikh.*
Dubeini	Mashāki	Haza' Qasim. Young, intelligent, formerly well disposed.
'Atifi	'Aweida	'Ali Ba Sālih Ba Rājih. Aged 42 years Lives at Khatabīyah or Kadthi. Stipendiary. Weak and unable to control his unruly following, who are a clan of nomadic robbers.
Jurabi	Masfari	Seyyid Mohammed Ya'qūb. 52 years old. Lives at Gharaqah. Has some influence. Generally on good terms with Aden, but his avarice led him astray. Non-stipendiary.
”		Ahmed Sa'id. Mansab of Weli Sanāwi shrine on the Subeihi Humeidi boundary. Aged about 51 years. Is revered for his sanctity. Lives at Hābil es-Sabt or Sanāwi. Was useful to Boundary Commission and afterwards visited Aden; intelligent. News reporter for district to Aden.
Mutarrifi		'Abdallah Ba 'Imād. Aged about 58 years. Lives at Mulehīyah. Has some influence with his sub-tribe, which is nomadic.
Wahāshah	Ma'mei	Ahmed Umm Basūs. Joint Sheikh. Aged about 57 years. Lives at Umm Shreijau. Relations with Aden were satisfactory on the whole. Frequently visited Aden. Non-stipendiary.
”	”	Seyyid Ja'ffar, joint Sheikh with above. Aged 52 years. Rendered some service in obtaining recovery of mail bags looted by 'Atīfis in January 1906. Means well, but weak.
”	Juleidi	'Imād ibn Ahmed. Aged about 48 years. Resides at Shawar. A man of stubborn disposition and intriguer. Non-stipendiary.
Makhdūmi		Murshid Ba Nāsir. Aged about 55 years. Stipendiary. Lives at Wādi Marasa. Influential and regarded by his sub-tribe and Mansūri as a prudent and pious leader.
Humeidi		'Ali Ba Sālim. Aged about 63 years. Lives at Jebel Asharwān near Haushabi border Influential with sub-tribe, which is mainly nomadic. Non-stipendiary.

22. *Upper Yāfa'*

The Confederation of Upper Yāfa' is situated to the NE. of Aden, and is bounded by the Lower Yāfa' Sultanate on the south, the Beida and 'Audillah on the east, and the Amīri and Dhāmbari on the west.

The inhabitants are warlike and hardy mountaineers, always ready for active service, which they seek in different parts of the world. As a confederation they lose power owing to the lack of

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cohesion and a uniform policy and the personal ambition of the different Sultans.

Like many other tribes in the south of Arabia, they were formerly subject to the Imams of San'ā. The tribe is called after their ancestor ' 'Afīf '.

Although known as ' Upper Yāfa' ' in English, the confederation is called in Arabic Yāfa' es-Sufla, or ' Lower Yāfa' '.

The rightful Sultan of Upper Yāfa' is 'Omar Qahtān, who succeeded his father in 1913, but was expelled by the tribe for coming to Aden to make a treaty with us, as they were jealous of his selection. He belongs to the Dhubi section, though originally of the house of Sheikh 'Ali Harharah. He was opposed by his brother, Sālih ibn 'Omar, and, despite English influence, failed to get himself reinstated. The Government accordingly refused to recognize him as Sultan and gave him a year within which to bring about his rehabilitation. They, however, continued to pay the stipend received by his father, Qahtān, who was a man of little influence and in his later days an exile from his capital. His brother Sālih ibn 'Omar, who is a man of much stronger character, was recognized in 1911 by the Maflahis as their Sultan and receives tribute from Rub'atein.

There are four chief tribes: the Mausata, Maflahi, Sheibi, and Dhubi. The Sheikh of the Mausata is Muhsin 'Askar. He is a man about 75 years old and comes of a family of intriguers, but wields undoubted influence. He signed the treaty with the Bombay Government in 1904 as joint signatory with his brother 'Ali 'Askar. The latter died in 1907 and was succeeded by his son Nāji 'Ali 'Askar, but most of the power has remained with his uncle Muhsin 'Askar.

The Sheibi are the most northerly tribe of the Confederation and impinge on Ottoman territory towards the Bana. Their Sultan is 'Ali Mauna es-Sakladi.

The Sheikh of the Dhubi is Sālim Sālih ibn 'Ātif Jābir. He is a stipendiary and his predecessor was the first Upper Yāfa' Sheikh to conclude a treaty with us (1903).

Two other stipendiaries of this section are the brother Sheikhs Mohammed and 'Omar ibn Muthanna ibn 'Ātif Jābir. The latter has little influence and has not justified his selection as stipendiary. He is grasping and a master of intrigue. Rub'atein is an appanage of the Dhubi tribe. The three principal Sheikhs are Yahya ibn 'Askar, Sālih ibn Ahmed, and Yahya Nāsir. Before the war they were all fearful of Turkish intrigue and desired closer relations with the British Government.

Another important tribe is that of the Maflahi, whose chief is

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101 ‘Abd er-Rahmān ibn Qasīm. He is a stipendiary and has always been a well-wisher of the English. His residence is at Jurba.

619 The conduct of the Upper Yāfa‘ Sheikhs has not been entirely satisfactory lately. Some of the non-stipendiary Sheikhs have long 622 resented their exclusion from the list of recipients of doles and have turned to the Imam of San‘ā. The descent of the Turkish forces opened an avenue for securing loot and monetary consideration from Sa‘īd Pasha. The stipendiaries have been outwardly loyal, but there is evidence to show that some sort of secret understanding exists between them and the transborder Arabs. A section of the Mausata have actually gone over to the enemy, and the rest will follow where they think that their interest leads them.

UPPER YĀFA‘ CONFEDERATION

Tribe.	*Chief.*	*Clan.*
MAUSATA	‘Ali ‘Askar	
	Muhsin ‘Askar	
SHEIBI	Salīm ibn ‘Amr	
DHUBI	Sālim Sālih	
	Mohammed ibn Muthanna	
	‘Omar ibn Muthanna	*Khalaki.*

23. *Lower Yāfa‘*

The district of Lower Yāfa‘ is inhabited by the Beni Qāsid tribe. Their late Sultan, ‘Abdullah ibn Muhsin, who died early in 1916, was a man of eccentric habits and disliked both the British and the Fadhli. The newly elected Sultan is as yet an unknown quantity, but is said to be Turkophobe. His tribes are out of hand and several have addressed themselves to Aden asking to know the policy of the Government. They have long been at variance with the Fadhli, and a short time ago were in danger of having their supplies cut off from Shūghrah. Sa‘īd Pasha, however, intervened and succeeded in arranging a three months' truce between them

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1. *Akābarah*

A small nomad tribe, descended from Himyar, along the sea-coast west of Makalla and between Makalla and the Beni Hasan They number 500 fighting men.

2. *‘Amūdi*

A nomad tribe which was formerly powerful and owned the Wādi Dō'an almost up to Meshed. They were almost annihilated

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

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about 15 years ago by the Sultan of Makalla. The survivors, numbering only about 150 men under Sheikh Sālih ibn 'Abdullah, are still suffered to live in the Wādi Dō'an.

3. *Awābthah*

An independent nomad tribe of Himyar, living in Wādi 'Ain, south-east of Haurah. Their chief Sheikh is 'Abdullah ibn Ahmed and they number about 2,000 men. They are allied with the Seibān and with them maintain a continued warfare with the Hamumi. The chief families of Ashrāf are the Ahl Ba Wazīr and Beni Sheibān.

Paramount Sheikh: 'Abdullah ibn Ahmed.

Sub-Tribes.	
Banis.	'Abdullah ibn Ahmed.
Bazar.	Ibn Kurdūsah.

4. *'Awāmir*

A strong nomad tribe to the north of Terīm. They pay a nominal allegiance to the Sultan of Seyyūn and Terīm and unite with the Kathīri against aggression from outside.

5. *Dein*

A tribe, chiefly nomad but partly agricultural, in the country north-west of the Nu'a and between them and the Āl Hamīm. They trace their descent from Kindah. They are entirely independent, but maintain friendly relations with the Nu'a and Āl Hamīm. Sālim Bamar is their chief Sheikh with a following of about 2,000 fighting men.

Paramount Sheikh: Sālim Bamar.

Sub-Tribes.	
Bamsadus.	Sālim Bamar.
Ba Henhen.	'Abdullah ibn Ahmed.
Ba Suweidān.	'Abdullah ibn Mubārak.
Yās.	Ahmed ibn Yislam.
Ba Karshum.	

6. *Āl Hamīm*

A powerful and warlike Bedouin tribe, north-west of the Nu'a and Dein, living in the country round Shura and Wādi 'Irmah and ranging the country north to the Empty Quarter. They possess many horses and were of great assistance to the Nu'a in their fighting against Ghālib ibn 'Awad el-Ka'aiti, Sultan of Makalla. They can muster from 8,000 to 10,000 men under Thābit ibn 'Omar, their Paramount Chief.

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7. *Hamumi*

101 A strong and warlike nomad tribe descended from Himyar in the country north of Makalla. They are entirely independent, can put 619 nearly 10,000 men in the field, and are always at war with the Sultan of Makalla, the Awābthah, and the Seibān. Their chief Sheikh is 622 Sheikh Halreish. The principal sub-tribes are Beit Jerzat, Beit 'Ali, and Beit Sa'īd.

8. *Beni Hasan*

A small nomad tribe descended from Himyar, and numbering 200 men, in the country along the coast between the Mohammedīn and the Akābarah west of Makalla.

9. *Jābiri* (pl. *Jawābir*)

A strong nomad tribe, south of Seyyūn, having a defensive alliance with the Kathīri and paying a nominal allegiance to the Sultan of Seyyūn and Terīm.

10. *Jada*

The Jada are an independent Bedouin tribe, tracing their descent from Kindah, and living in the Wādi 'Amd to the south-east of Haurah. They number 3,000 men.

Chief Sheikh, Ibn Shemlān.

Clans.	
Beni Shemlān.	Ibn Shemlān.
Beni Humeid.	
Beni Mādhi.	

11. *Kathīri*

The Kathīri tribe is one of the most warlike and powerful tribes in the Hadhramaut and is the chief menace to the ever-increasing power of the Sultan of Makalla. They are partly settled and partly nomad, and occupy the country between Terīm and Seyyūn, their chief towns, almost up to the Sultan of Makalla's frontier city of Shibām. The feud between the two arose in the early seventies of last century and has ever since dominated the politics of the Hadhramaut. At that time the Kathīri Sultan of Seyyūn borrowed three lakhs of rupees from the head of the Ka'aiti family, and afterwards repudiated the debt. Recourse was had to the Political Resident of Aden, and after arbitration had proved abortive, Shiheir and Makalla, then in the possession of the Kathīri Sultan, were bombarded by a British ship and handed over to the Ka'aiti. Since

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then there has been an increasing feud which has at times led to actual warfare.

The present Kathīri Sultan is Mansūr Kathīri, a man who has been unable to enforce his will on his independent tribesmen; the latter are said to number 10,000 to 15,000 fighting men, and with their allies the 'Awāmir, Tamīmi, and Jābiri, who can put into the field another 5,000 warriors, they form a very powerful confederation. Like all tribal confederations, however, jealousies and an innate independence prevent them from making full use of their power.

12. *Manāhil*

A warlike and independent nomad tribe, roaming the country to the north of the Hamumi, numbering between 5,000 and 6,000 men. They are allied to the Hamumi in opposition both to the Seibān and the Sultan of Makalla.

13. *Mohammedīn*

A small nomad tribe, numbering 300 men, between the Nu'a on the west and the Beni Hasan on the east. They trace their descent to Himyar. Sa'īd ibn Suleimān is their Sheikh, living at Haseisah, the main tribal centre.

14. *Nahad*

The Nahad are a Bedouin tribe, descended from Kindah, numbering from 3,000 to 4,000 men and occupying the country due north of Haurah. They are on friendly terms with the Sultan of Makalla's representative at Haurah, but are bitter enemies of the powerful tribe of Sa'ar to their north. Their Paramount Chief is Sheikh Ibn Minīf.

15. *Nu'a*

The Nu'a are a Bedouin tribe, descended from Himyar, with head-quarters round the valley of Wādi el-Hajar. They are bounded on the west by the tribes of the 'Abd el-Wahīd Sultanate, on the north-west by the Dein and Āl Hamīm tribes, on the north by the Numan, and on the east by the Seibān and Mohammedīn.

Between Bir 'Ali and Haseisah they come down to the sea. They cultivate *dhura* and wheat in Wādi Hajar and raise dates, but their chief wealth is in camels, of which they are said to possess about 6,000, and in sheep and goats. The Sultan of Makalla cast covetous eyes on their possessions and for 12 years strove to wrest the Wādi Hajar from them. He met with no success, and two years ago relinquished his attempts and made peace. The Nu'a can put

101 from 5,000 to 6,000 men in the field, all armed with rifles. Their chief Sheikh is Ahmed ibn Qādim, who lives at Lubnah, a man of 619 about 45, strong and well liked by his tribes. He keeps on good terms with the Sultan of Bālhāf and with the Dein, and is allied 622 with Thābit ibn 'Omar, the chief of the Āl Hamīm, who helped him in his war against the Sultan of Makalla. The Ashrāf are strong in the district, and Sherīf el-Beit of Kanīni is much sought after as an arbitrator in quarrels between the different clans.

Paramount Sheikh: Ahmed ibn Qādim.

Sub-Tribes.	
Baqarwān.	Ahmed Abeidan.
Ba Diyān.	Sa'īd ibn 'Ali.
Ba Faqash.	
Badbas.	'Ali ibn Mohammed.
Bursheid.	Ahmed ibn Qādim.
Basam.	Sa'īd ibn 'Ali.
Ba Hamish.	Mohammed ibn Sālim.
Ba Hakim.	'Abdullah ibn Sa'īd.
Limus.	'Omar ibn Ahmed.

16. *Numan*

A nomadic tribe, numbering about 1,000 men, descended from Himyar, who roam the country north of the Nu'a and Wādi el-Hajar. Their chief Sheikh is Sālih ibn Selīm ibn Qutam.

17. *Sa'ar*

The Sa'ar are probably the most numerous tribe in the Hadhramaut; but though completely independent and lawless, they are too far removed to play a very important part in its politics. They roam the country north of the Nahad and Haurah right up to the edge of the Ruba' el-Khāli and are said to number 20,000 men. An old feud exists between them and the Nahad. Their chief is Ibn Jarbu. They claim descent from Kindah.

18. *Seibān*

A Himyarite tribe of nomads inhabiting the desolate plateau to the west of the upper reaches of the Wādi el-'Aisār. They are bounded on the north by the 'Amūdi, on the south by the Akābarah and Beni Hasan, and on the east by the Hamumi.

'Omar ibn Ahmed is their chief Sheikh, but they come also under the suzerainty of the Sultan of Makalla. They are friendly with the Nu'a and the small tribes on their south. With the Hamumi they have a long-standing feud which leads to continual fighting.

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ambition to add fresh territories to his dominions and become the ruling force in the Hadhramaut.

He has three brothers, 'Omar, Husein, and Manassar—all of whom he has quarrelled with and expelled from the country.

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1. *'Abābid* (sing. *'Abbādi*)

A tribe of the Oman Sultanate, numbering 250 souls; Hināwi in politics and Ibadhi in religion; settled at Felej Shirāh in Wādi Fara', in Western Hajar.

2. *'Abādilah* (sing. *'Abdūli*)

A tribe of Trucial Oman, numbering 1,200 souls; Hanbali in religion and Ghāfiri in politics; settled at Shārjah town, Ghāllah in Shameilīyah, Khaleibīyah, near Wādi Hām, and on Sheikh Shu'aib Island.

3. *'Abriyīn* (sing. *'Abri*)

A tribe of Nizāri descent in the Oman Sultanate, belonging to the Ghāfiri political faction; in religion they are mostly Ibadhis, but a small minority are Sunnis. They are found in Dhāhirah at 'Arāqi; in Western Hajar at 'Awābi, at 'Aqair in Wādi Shāfān, at Zāmmah and Hāt in Wādi Beni 'Auf, at Beit el-Qarn in Wādi Fara', at Tabāqah in Wādi Beni Ghāfir, and at 'Amq, Fashah, Maqamma, and Mabu in Wādi Sahtan; in Oman Proper at Bahlah, Farq, Ghamr, and Hamra: their number is estimated at 6,500 souls. They cultivate dates and corn and are generally a well-behaved and peaceable tribe. They are the real masters of 'Awābi, but Bahlah is their tribal capital and Hamra their largest separate village.

4. *Beni 'Adi* (sing. *'Adwāni*)

A tribe of the Oman Sultanate, numbering about 5,000 souls; Hināwi in politics, settled chiefly in Western Hajar at the villages of Sawālih, Murbah, Qasra, Ghashab, and Wabil in Wādi Fara', but also found on the coast at Quryāt and at Ghuweisah in the sub-vilayet of Saham.

Those at Ghashab belong to a section called Beni Bakr.

5. *'Ajam, or Persians* (sing. *'Ajmi*)

A tribe of the Oman Sultanate, numbering about 10,000 souls, mostly now arabized Shiahs; settled at Muscat town and in

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They put about 2,000 men in the field. Abd er-Rahmān esh-Shatri has great influence over them. 101

Paramount Sheikh: 'Omar ibn Ahmed. 619

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Sub-Tribes.

BASARAH.	'Omar ibn Ahmed.
BASARĪYAH.	'Omar ibn Ahmed.
BA QŪR.	Mohammed ibn Suleimān.
SAMŪH.	Mohammed ibn 'Ali.

19. *Tamīmi*

A nomad tribe to the east of Terīm and the Kathīri, with whom they are allied for purposes of defence.

20. *Yāfa'*

The Yāfa' tribe, whose real home is in the Sultanates of Upper and Lower Yāfa' to the north-east of Aden, are represented in the Hadhramaut by the influential and wealthy family of Ka'aiti. Some six generations ago the Seyyids of the Abu Bekr family, at that time the most powerful in the Hadhramaut, were seriously threatened by the Bedouin tribes, and in their extremity invited the assistance of the Yāfa' Sultan. The Ka'aiti were sent to the rescue, and, having repulsed the enemy, established themselves in the country, where they have been ever since. Their power has steadily grown and was notably increased in 1874 by the expulsion of the Kathīri Sultan from Makalla and Shiheir and the presentation of these two towns to them by the British Government in settlement of a debt which had been repudiated by the Kathīri. They now own Makalla, Shiheir, Shibām, Haurah, and Hajarein, and exercise a suzerainty, which at times is only nominal, over the tribes of 'Amūdi, Seibān, and Nahad.

Their wealth comes chiefly from the Straits Settlements, whither many Hadhramis migrate, leaving their own sterile country to seek their fortunes abroad. Their connexion with Haidarabad is also very close, the Nizam maintaining a Hadhrami bodyguard, which is always commanded by one of the Ka'aiti family.

The present head of the house, styled Sultan of Makalla, is Ghālib ibn 'Awad el-Ka'aiti, a man of fifty, who is anglophile and maintains close relations with Aden. He keeps a permanent bodyguard of 1,000 men, but frequently has recourse to hiring mercenaries both to maintain himself against his implacable enemies the Kathīri and their allies, and the Hamumi, and also in furtherance of his